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Memoir of the late Mr. John Satchell.

The subject of the following memoir was born at Kettering, in Northamptonshire, on the 4th of June, 1757. His parents, though not originally in affluent circumstances, were enabled by their success in business to move in a respectable sphere. They were both pious. His father, in 1758, became a member of the Baptist church in Kettering, under the pastoral care of the Rev. John Browne; but in 1761, owing to a difference in sentiment on some religious points, he seceded with others of the members, and established another church in the town, over which he was chosen pastor. There were other children besides Mr. Satchell, but he alone survived the period of infancy. In very early life he discovered that fondness for literary pursuits, which afterwards so much distinguished him. He did not enjoy the advantage of a good education, but supplied the want of it by his assiduity in study when he left school; in which he received much assistance from the kind instructions of the Rev. Abraham Maddock (an evangelical clergyman, for some time curate of Kettering); between whom and the father of the deceased, existed a most intimate friendship until Mr. Maddock's death in 1785. The kindness thus manifested to Mr. Satchell, excited in his mind feelings of the highest respect and veneration for Mr. Maddock, who, in return, gave frequent proofs of the regard he entertained for the son of his friend. After leaving school, he applied himself very assiduously to his father's business of a worsted and silk manufacturer; notwithstanding which, his habits of improving every moment of time, and his indefatigable ardour in the pursuit of knowledge, enabled him to find opportunities for reading and study; and for acquiring a varied and extensive knowledge of almost every subject, connected with literature and science.

But while engaged in the pursuit of human learning, divine knowledge was not forgotten. He joined his father's church when about twenty-one years of age; and from that period to the time of his death, maintained a firm and undeviating course in the religious profession he had made.

At the close of the year 1795, Mr. Satchell and his father resolved to re-unite themselves to the original Baptist church, which was then under the pastoral care of the late Rev. Andrew Fuller; whose religious views they found to harmonize with their own; and early in the following year they were admitted members of this Christian society.

Mr. Satchell's father did not survive this event quite two years. On the 9th of December, 1797, after a few days' illness, of a complaint with which he had been long afflicted, and which was attended with very excruciating pain, he calmly resigned his breath into the hands of his Maker, being then in the 65th year of his age.

By the death of his mother, which took place on the 3d of March, 1799, Mr. Satchell being left without any domestic society, was desirous of finding a suitable companion for life; and was married on the 17th of February, 1800, to Miss Sarah Burditt, of Woodford, a village near Thrapston, who survives to lament the loss of a most kind and affectionate husband.

In the year 1806, Mr. S. was induced, by the advice of several judicious friends, to publish a work of fiction, having a religious tendency, entitled "Thornton Abbey." It was written and nearly finished by his father, and altered and completed by himself. The publication of this work was approved of by Mr. Fuller, who wrote a recommendatory preface to it. A second edition was soon called for, and a new one has recently been published.

In the same year, Mr. Satchell was chosen a deacon of Mr. Fuller's church, and continued in that office until he left Kettering. For the last two years of this period, the church was under the pastoral care of the late Rev. John Keen Hall, Mr. Fuller's successor.* Mr. Satchell enjoyed for many years the most intimate friendship with Mr. Fuller, who entrusted to him the perusal of several of his works in manuscript, and availed himself of his corrections.

Mr. Satchell having retired from business in the year 1807, was desirous of residing in London, but felt a reluctance to leave his native place, especially during Mr. Fuller's lifetime; but the latter impediment being removed by Mr. Fuller's death in 1815, Mr. Satchell began seriously to contemplate residing in London; whither he accordingly went, on the 9th of December, 1817, being the twentieth anniversary of his father's death.

On his arrival in London, Mr. Satchell attended the ministry of the Rev. J. Ivimey; and shortly afterwards, joined the church in Eagle-street, under Mr. Ivimey's care. He continued to attend at that place until his death; nine months previously to which he was chosen one of the deacons of the church.

In the year 1819, Mr. Satchell became the Editor of this Magazine, under the direction of a committee of ministers, and retained that capacity till the close of the year 1823; during which period he contributed many articles to its pages. Mr. Satchell was likewise engaged, in 1821, in preparing for the press a new edition of Bunyan's Pilgrim's Progress, with notes written by the Rev. Mr. Ivimey. In doing this he took great pains, by collating the various editions of the work, to correct the numerous blunders which had from time to time crept into its pages, and also, by expunging and softening down certain indelicacies in expression, to render the work more suited to the refinement of the present day. Subsequently, Mr. Satchell spent much of his time in revising manuscript works, which were submitted to him for correction by several of his friends. During the two years that preceded his death, he had been engaged in preparing for the press a new edition of *Lavoisne's Genealogical, Historical, Chronological, and Geographical Atlas.* This edition, which is the fourth of that work, has received numerous corrections, and has been enlarged by the addition of five new maps; so that it now contains seventy-three maps. A work of

* Mr. Hall died on the 18th of April in the present year, as announced in our May Number, page 208.

this magnitude necessarily occupied a considerable portion of Mr. Satchell's time; and it was not without great satisfaction that he completed it, which he did on the very day he died.

Since Mr. Satchell's residence in London, he enjoyed excellent health, and although a decline in his bodily powers was at times visible, yet his family little expected that they were so soon to lose him, still less that his death would be so sudden; for his abstemious mode of life, and his constitutional habit rendered such an event extremely improbable. But death often comes at a time and in a form the least expected! Early in February last, and for a week previously to his death, Mr. Satchell had been confined to his house by rheumatism in the chest, arising from cold; and was under the care of his medical attendant. Though this illness immediately preceded, it is believed to have been unconnected with, his death. Indeed, he seemed to be gradually regaining his health, and was engaged during part of the last three days of his life in writing a preface to the Atlas. This he completed the night before his death; but on the following morning, February the 14th, he proposed making an alteration in it; and rose rather earlier than on the previous days, to mention the subject to his eldest son. This was the last conversation that passed between them. In the course of the morning he sent the preface to the printer, accompanied by a note, in which he expressed his great satisfaction at having quite finished the work. Shortly afterwards, whilst at dinner, referring to the Atlas, he said, "How glad I am I have got through that work; I thought it never would have been finished." These were the last words he uttered. A few minutes only elapsed, when he slipped from his chair—his knife and fork falling from his hands—and expired! Upon being raised, his countenance assumed a death-like paleness, and his arms fell lifeless by his side. Surgical aid was instantly obtained, but it was in vain. The vital spark had fled, and the disembodied spirit had winged its happy flight to the mansions prepared for its everlasting habitation.

Whether the deceased had any previous expectation that death was so near, it is difficult to say. At the commencement of his indisposition, he intimated to Mrs. Satchell his belief that he should not get better; adding, "that he thought his illness was a summons from eternity." And shortly afterwards, he said to one of his daughters, "Behold, I stand at the door and knock;" * without adding any thing further to explain his meaning. There was something striking in these observations, and they might possibly be occasioned by a presentiment of his approaching dissolution. At the same time they may be attributed to a nervous dejection, which he was subject to even in slight indisposition. Be that as it may, it is confidently believed that death to him, though sudden, was not unwelcome. The great business of his life had been a preparation for death; and he has been known to contemplate with great composure the possibility of its being sudden.

But it is necessary that we should take a more detailed review of Mr. Satchell's character, both as a man and as a Christian; and in doing this, occasional extracts will be made from a diary which he com-

* Rev. iii. 20. From this text a very appropriate funeral sermon was preached by Mr. Ivimey.

menced nearly fifty years since, and continued to the day of his death.

As a scholar, his attainments were of no mean character. In an accurate knowledge of the Latin language, he was, it is believed, excelled by few. He was very familiar with the French, and had a tolerable acquaintance with the Hebrew, Greek, and Italian languages. He possessed an accurate and very extensive knowledge of history, in its various branches, and a general acquaintance with natural and moral philosophy. His mind was strong, and plentifully stored with the fruits of a long-continued and well-directed study. His ardour in the pursuit of knowledge was unwearied; and in all that he undertook, whether of a literary kind or not, he acted up to the full meaning of the Scripture precept, "Whatsoever thy hand findeth to do, do it with thy might."

He inculcated, both by precept and example, the importance of a due improvement of time. Rising early, generally between five and six, and often earlier, he was rarely seen unemployed during any part of the day, with the exception of a quarter of an hour's repose after dinner.

As a Christian, he was remarkable for his humility and integrity. He had a deep sense of the heinous nature of sin in general, and of his own sins in particular; accompanied by a solid, though not always untrembling hope of pardon, through the atonement of the Saviour. A short time previously to his death, when under great dejection of mind, he was heard to say, that though, owing to his sinfulness and unworthiness, his hope of pardon was so feeble, that he almost feared whether he should be finally happy, yet that he would not part with the little hope which he did possess, for a thousand worlds. At other times, however, his prospects of future glory were bright and unclouded; and he was enabled to look forward with composure, and even joyful expectation, to the period when he should bid adieu to time and all its interests.

His humility was very great; it was observable in his daily intercourse with mankind, but more especially in his approaches to the divine throne. His sense of the importance of this virtue is apparent from the following prayer, which is extracted from his diary, and was written in his 29th year.

* "Heavenly Father, I feel sensible that humility is the true road to happiness; not humility in the external deportment, although that is becoming and necessary, but a humbleness in disposition, which is the root and foundation of the other. With *exterior* humility only, if contumely or any other injury is offered to me; if others excel me (as thousands do); or if my pride in any respect be wounded; however I may externally appear before men, my mind will be afflicted. But *internal* humility will prepare me for enduring whatsoever thou shalt impose upon me, and will teach me that I am less than the least of all thy mercies; for I have no right to expect any thing from thee but deserved punishment. If thou shalt distinguish me by thy favour from others of my species, it ought to excite my gratitude; but if I am the object of thy *special* favour, that is the only thing necessary. O, merciful Father, give me humility of heart I beseech thee, in the name of thy beloved Son!"

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* Part of the diary is written in Latin. In translating this and the following extracts, it has been endeavoured to preserve the strict meaning of the passage, though at the expence of elegance of diction.

Mr. Satchell had a great abhorrence of pride in every form. The least appearance of ostentation or display was immediately detected by him, and always received his unqualified censure. In his intercourse with the world, a strict integrity, and a scrupulous regard to veracity, were distinguishing features in his character, and obtained for him the unhesitating confidence of all who knew him. In the first page of his diary is contained a resolution by which his conduct was ever regulated. It is expressed thus:—

"With the assistance of the Most High, I will pay an inviolable regard to truth, by avoiding not only direct falsehoods, but all deception, and the most indirect departure from truth. Upon the altar of truth, or rather of the God of truth, I will always willingly and joyfully offer my temporal interest and reputation. With becoming firmness I will disclose my imperfections to men, if truth in the least degree require it; for God sees, and who are men? Any disadvantage which I may sustain by such conduct is not worthy of consideration. Great is celestial wisdom, and will finally prevail over the policy of this world."

An opinion may be formed, by the following self-dedication, which is taken from his diary for the year 1796, (eighteen years after his first profession of religion,) on his joining Mr. Fuller's church, as already mentioned:—

"On Friday next, Mr. D., Mr. B., and myself, are, if God permit, to be added to the Baptist church. And now, O my God, I desire more humbly and earnestly to pray unto thee that thou wilt be with each of us and bless us, and also with my dear father, whose junction with us herein is delayed by absence; that we may glorify thee here upon earth, that we may be instruments of much usefulness, that we may subserve the good, the happiness, the comfort, and the spiritual improvement of thy church, and may at length adore thy name in heaven for ever.

"I acknowledge myself to be a guilty and polluted sinner; but I come unto thee, O God, for pardon, in the name, through the mediation, and pleading the atonement and the righteousness of thy beloved Son. I accept him as my prophet, my priest, and my king. O merciful Father, I hereby promise, in the strength of Christ, to obey thy commands, and to walk in the fear of the Lord continually. Enable me, I humbly beseech thee, from henceforth to walk before thee in tenderness of spirit, to avoid unbecoming levity, to maintain the dignity of a Christian, and to make it my continual study not to grieve the good Spirit of God. And may I be constantly concerned to walk in wisdom towards those who are without, that thy name may not be dishonoured by my profession; but, on the contrary, may be thereby magnified, and made honourable, and may be extolled.

"And now, O my God, I give myself up entirely to thee. Indeed, I was already thine by creation, by preservation, and by redemption. Let me be no longer mine own; I will be thy steward; living for thee, eating and drinking for thee, improving my mind for thee, frequenting the house of God and the assemblies of the saints for thee, dispensing those blessings unto others for thee with which thou hast entrusted me; and, if I can think of any way whereby I can glorify thy name more than I do, doing it with all my might. Let me reserve no more of any worldly good for myself than reli-

gious (not worldly) prudence requires. May I not act deceitfully herein, for the heart is deceitful; but let prudence direct me to keep for myself only so much as the glory of God actually requires me to retain. For in truth, all that I am, and all that I have, and all that I expect, flows from sovereign grace through Jesus Christ. I merit nothing at all. Gracious Lord, I commit myself wholly to thee, beseeching thee to guide me through this sinful world by thy counsel, to preserve me from the wiles of Satan, and finally to receive me into everlasting felicity, through Jesus Christ, my dear Redeemer. Amen."

Mr. Satchell's filial affection was very strong. He thus writes in his diary for 1797, on the death of his father :—

"Thus have I lost a tender parent, a wise counsellor, a cheerful and instructive companion, and a faithful friend. But my heavenly Father remains, and I trust that I shall see my earthly father again, in that world of glory where sin and sorrow shall never enter. Perhaps his spirit (my guardian angel) may now be near me, and may be the first to welcome me into the abode of the blessed. May the Lord grant that I may set my affections increasingly on heaven, which is rendered dearer to me on account of its being the residence of my beloved father."

And during the remainder of his mother's life, his endeavours to render her declining years easy and comfortable, are discovered from several passages in his diary.

He attached great value and importance to an acquaintance with the Scriptures, as is evident from the following passage taken from his diary :—

"I propose henceforth to draw water from the wells of salvation, by making the word of God my principal study. And O, Father of lights, illuminate my mind, and grant that like a new-born infant I may desire the sincere milk of the word, and that I may grow thereby. Bestow upon me thy favour, O Lord! and may thy spirit dwell in me, that the seed sown in my heart may bring forth fruit abounding in my life, through Jesus Christ."

It is not, however, to be supposed, that a man of so much excellence was free from all imperfections. In the present state of existence, this cannot be expected. But his failings were far outweighed by the numerous virtues which adorned his character. In his friendships he was sincere and disinterested. His affection as a husband and a parent has embalmed his memory in the recollection of his family. Benevolence in him did not exist in name only, but was manifested by numerous acts of charity. He was a loyal subject, and a true lover of his country; and it is confidently believed that all who knew him will unite in saying—*he was a good man.*

His active and useful life was terminated on the 14th of February, 1829, in the 72d year of his age. As the way-worn traveller, after a long and tedious journey through an uncongenial clime, arrives at his home, which he views with feelings of greater pleasure and satisfaction, on account of the dangers and misfortunes that have attended his journey, so our departed friend, after a life protracted beyond the ordinary term of human existence, has now arrived at that eternal home to which he had been long looking forward; and his enjoyment is doubtless enhanced, if that be possible, by his attainment of it at an unexpected moment, and by a retrospect of all those scenes of

trouble and disappointment through which he had previously passed. Perhaps on his arrival, his father was the first to welcome him into the abode of the blessed. How pleasing the interview with him, and with others of his relatives and friends who had preceded him, and subsequently with some who have followed him to that happy place! He is now able to realize the sentiment contained in one of his favourite hymns—

> "There is a land of pure delight,
> Where saints immortal reign," &c.

and, in the language of another of them, can join in the song of "Worthy the Lamb," in which he had often joined on earth, with feelings of unmingled rapture and adoration.

May it be the happiness of all who read this memoir, "to obtain like precious faith" with him, and finally the fruition in which his has terminated.

> "Bless'd Jesus, ever-living Friend,
> Be thou our hope and staff,
> And slow or sudden prove our end,
> O may we find it safe."

On the Parable of the Ten Virgins.

In the parable preceding that of the Ten Virgins we first behold the faithful servant in the regions of the perfected just; and then the perfidious servant is presented to our view in that place where departed spirits are experiencing the beginning of sorrows.* Like Pharaoh's chief baker, that degraded servant is sent to the gloomy prison as a preparatory measure: and "*then*," says the Saviour, will the candidates for the heavenly kingdom be comparable to ten virgins at the proclamation of the summons, "Behold the bridegroom cometh; go ye out to meet him." Mat. xxv. 1, 6.

By a retrospective contemplation, however, the parable of the ten virgins is so extended as to give us an affecting view of the visible church from the time when He who is King of kings began to collect a people for his kingdom, till he "shall send his messengers to gather out of his kingdom all noxious individuals and those who practise iniquity." Mat. xiii. 41. Thus our attention is directed to a countless multitude who, in different ages of the world, come out from the general mass of mankind and profess to be subjects of the heavenly king: and, for this reason, the whole body of religious professors is introduced to our notice as "the kingdom of heaven," or "the people of the heavenly kingdom." Different, therefore, as the times of individual profession may be, our Lord has so associated his professed subjects in his description, that we view them as acting simultaneously: and, in this process of assimilation, the parable of the ten virgins presents to our contemplation—

First, a diversity of procedure in a time of probation;

Secondly, a similarity of state in a period of suspense; and

Thirdly, a development of real character, and an appropriate retribution.

That true Christians and false professors should be associated in the time of probation is no more than our Lord taught his disciples to expect when, for their instruction, he delivered and interpreted the parable of the wheat and noxious plants resembling wheat growing together till the time of harvest. For Christian societies having no

* See the Baptist Magazine for June, 1828, page 247, &c.

power to search the heart, can exercise church discipline no farther than external evidence will warrant them. Nor was the parable of the ten virgins ever intended to impair Christian love by making good men suspicious of one another; but the salutary lesson furnished by the failure of the foolish virgins, is designed to make us turn our eyes inward, and to say each one for himself, "Lord, is it I?"

As it was no part of the Saviour's object to teach what would gratify idle curiosity without doing any real good, he did not give us a clue to the actual number either of true Christians or of false professors; but he secured all that is important to us as individuals by selecting mere specimens for illustration. Hence in comparing religious professors to a party of virgins, our Lord adopted such a round number of that class of females as would naturally be invited to grace the ceremonies of a nuptial day: and then, as there was no reason for preponderance, he took one half of the virgins as a specimen of his *real* friends who wisely make their calling and election sure; and the other half he took as a specimen of his *pretended* friends who, however wise they may be in other respects, are fools with regard to those "better things that accompany salvation."

The diversity of character presented to our contemplation by the procedure of the ten virgins, is illustrative of a profession that is accompanied by the sanctifying influences of the divine Spirit contrasted with a profession that begins, proceeds, and ends with natural principles. "To be led by the Spirit of God" is "to have an unction from the Holy One," and an earnest of eternal salvation: whereas not to have the spirit of Christ is to be none of his, but to be solely actuated by motives attainable by carnal men. Such inferior motives, however, are sometimes so imposing that the fatal deficiency is only perceived by Him from whom nothing can be hid. The true friends of Christ, however, are not to be hermits; but are to be like a conspicuous city on a hill. "Let your light," says Jesus, "so shine before men, that they seeing your good works, may glorify your Father who is in heaven." Mat. v. 16. Still motives are secret, and a Christian's private life is secret: and, therefore, if to honourable publicity spirituality of mind is attached; and if there is also a private walking with God, and a series of godly transactions in which a professor does not let his left hand know what his right hand doeth, then he has, in his expedition, something secret to accord with that all-important supply of oil which the wise virgins took timely care to secure.

At the outset of a Christian profession one striking feature is joy. For till an individual is hardened by a course of iniquity, he is, like fallen Adam, subject to fearful apprehension: and whenever this apprehension is suddenly removed, joy is the result, whether it proceeds from the influences of the divine spirit in concurrence with correct views of gospel truths, or whether it proceeds from delusive impressions aided by a misconception of the sacred oracles. Much, therefore, must depend upon subsequent tests. If joy only produces what persecution can destroy, it either comes from the earth, or is fostered by him who transforms himself into an angel of light. Or should it be apparent that the world retains its hold on our affections, and that heaven is

chosen merely as the better of two places when, contrary to our wishes, we must cease to enjoy the fame the world awards to literature, to wealth, to what is genteel, or to what is even vulgar and degrading; then our joy is no more than what Judas might have possessed. If, however, our joy is inseparable from Christian love, and is accompanied by all those ramifications of holiness which accord with the circumstances in which we are placed; then we know by the fruit that the tree is good. It is a great mercy therefore for a true Christian to be put to the proof. "If," says the apostle, "ye are without chastisement whereof all are partakers, then are ye illegitimate children and not sons." Heb. xii. 8. But "count it all joy," says James, "when ye have to pass through divers trials." Trials, indeed, in themselves are no evidence of true godliness: but if by the furnace of tribulation dross is separated, and gold more and more pure is found to remain; then there is the best of all attainable evidence that a profession is comparable to that of the wise virgins. On this ground, Paul hailed trials. "We glory," says he, "in tribulations, knowing that tribulation worketh patience, and patience, experience; and experience, hope." Rom. v. 3, 4. Thus instead of dishonourably evading the trial like the false professor, the faithful friend of Christ endures as seeing Him who is invisible; and this endurance furnishes experimental evidence, and such evidence conduces to a strong and well-grounded hope. Such is the happy effect of divine influence on an auspicious profession. For the Divine Spirit by imparting the evidence of things not seen in connection with a supreme love to those things, clothes invisible realities with inexpressible charms, and enables the Christian "to pursue that holiness without which no man shall see the Lord."

Holiness indeed is not the cause of future blessedness, though it is its harbinger. So the morning twilight is not the cause of day, and yet no day ever arrives without it. The fact is, the same sun is the cause of both. So sovereign grace, in perfect consistency with itself, never performs the latter part of its grand object without the former part being first realized. He, therefore, that would hail the effulgent day, must welcome the increasing twilight, "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

Thus the ramifications of holiness when viewed as a means conducing to an end, evince that well-directed forecast which is called wisdom. Yea, even the ant, though guided by instinct only, is extolled for her wisdom, because "she provideth her meat in the summer, and gathereth her food in the harvest." Such then is the forecast of five of the virgins, and such is the reason why they are called wise.

On the other hand, if we substitute the reveries of a vain mind for a scriptural fleeing to Christ, and for living by faith on him from day to day, we are awfully deluded. Whilst the Gospel too that would set us right is at any moment accessible, to refuse to avail ourselves of such a criterion, or to make void its dictates by grossly fallacious principles of interpretation, is to display that kind of procedure for which five of the virgins are charged with folly.

Nor should it be forgotten that he who attempted to mislead the Saviour by quotations of Scripture, may still attempt to make truth

answer the purpose of error. Hence, in defiance of the plainest declarations of Christ, Satan may make it appear plausible that a martyr's spirit may be dispensed with—that there is no necessity for plucking out right eyes or cutting off right hands—that all our Lord has said about taking up our cross is a mere nonentity—and that the Saviour used words without meaning when he signified that whatever conduct we manifest towards his saints, he will treat it as so much good or evil done to himself. But a day is coming when it will be abundantly evident, that the meek and lowly Jesus never spoke at random. He is God, and cannot from forgetfulness let his declarations fall to the ground, or from fickleness alter them, or from want of power fail to execute them.

Happy then are those who dig for truth more than for hid treasures, and whose investigations are accompanied by an humble, a teachable, and a devotional spirit. Such persons come as little children to the approving Saviour, and, like Mary, choose the "good part," sitting at his feet and hearkening to his word. But the false professor does not so regard the words of Christ. He heareth them indeed, but "he doeth them not." Notwithstanding his boasted acquisitions, therefore, he is rejecting the solid rock, and is building on the sand a house which, however magnificent it may be, will have a dreadful and irrecoverable fall amidst the conflict of elements and the crash of worlds.

Let us therefore try our hope by scriptural tests, and see with what feelings and actions it co-operates. "Every man," says John, "that hath in himself the hope of being like God, purifieth himself, even as He is pure." 1 John iii. 3 But hope that is not impaired by sin is not a good hope through grace. For if by reliance on an arm of flesh, or by any other display of vain confidence, even a true believer "forsakes the fountain of living waters, and hews out to himself broken cisterns that can hold no water," the Holy Spirit is grieved, God hides his face, and the Saviour places the individual in the situation of those Corinthians who were judged *in* the world, that they might not be judged *with* the world. In such a case evidence of safety is withdrawn; and, for want of spirituality, even former evidences fail to be spiritually recognized. Thus the tempest-tossed soul seems to have no anchor, and darkness veils the skies, till the believer says, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

In conformity with these views it becomes our imperative duty to say, "Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings xx. 11. In the clearer light of celestial day, saints will contemplate the bright sun of sovereign grace without any necessity for intervening clouds to dim its effulgence. But, in the present world, if we would be safe, we must be imitators of the prophets and apostles, and of the noble army of martyrs. They heard, indeed, the voice of their Illustrious Leader encouraging them with the prospect of final victory. But his cheering words had their appropriate effect in imparting additional courage, in stimulating the warriors to renewed efforts, and in conducing to the very thing promised, even that signal triumph over all opposition in which true Christians may say, "In all these things we are more than conquerors through him that loved us."

Thus happily does the time of probation proceed and cease with

those who are truly wise; and then comes on a period when their blessed spirits are absent from the body and present with the Lord. But as this view is taken in the preceding parable, in which no account is taken of the body, our Lord suppressed what he had just taught, in order to supply what he had in that case omitted. To lose sight of separate spirits, therefore, and to contemplate saints and sinners slumbering side by side in the mansions of the dead, is but to forego the view of one side of a descriptive medal while we are intently gazing on the other. Under such circumstances, therefore, we are presented with a view of very opposite characters in a state of similarity. For to say that the slumbering and sleeping of the wise virgins is religious declension, is to say that however true Christians may differ from false professors at first, yet that by beginning in the spirit and ending in the flesh, they become like them at last, and that thus the Christian pilgrimage consists in receding from the heavenly country, instead of pressing forwards towards it. But, in confining our attention to the grave, we have facts to bear out the declaration in which it is said, "They *all* slumbered and slept." For in the house appointed for all living, there is no apparent distinction between the foolish who are to rise to shame and everlasting contempt, and the wise who are to shine as the stars for ever and ever.

All the slumbering and sleeping, however, is transitory. "While the bridegroom tarried," and no longer. "they all slumbered and slept." Death, therefore, having, like sleep, the prospect of an awaking, is itself called a sleep. Thus our Lord denominated transitory death when he said, "The damsel is not dead, but sleepeth:" and so transitory is even the longest period of the separate state when compared with eternity, that it is nothing, and less than nothing. It is no wonder, therefore, that he who comprehends eternity at a glance, should sometimes speak like himself, and account the actual bliss and woe of separate spirits as unworthy of being named, and should, on such occasions, refer solely to his second coming, as the commencement of a period of retribution.

As on one occasion Jesus spoke of the righteous and the wicked as jointly participating in the resurrection, and as in his representation of the sheep and the goats, all mankind appear to be present at the same time; it might be inferred that true Christians and false professors leave their graves at one and the same instant. But the general account is to be elucidated by the account that enters into detail. When, for instance, we read in Gen. v. 2. "Male and female created he them," we have a general account from which we might imagine that our first parents began their existence together: but the detail in Gen. ii. shews that Adam was first formed and then Eve. So though we read that *all* that are in the graves shall come forth, yet that general account will admit of two distinct acts of Omnipotence with as much propriety as the expression, "Male and female created he them."

The fact appears to be, that after the millennium and the subsequent period of hostility against the saints, the first act of Omnipotence will be the resurrection of the PIOUS DEAD. "The dead in Christ," says Paul, "shall rise first: and then we who are alive and remain shall be caught up together with them in clouds (or prodigious multitudes) to meet the Lord in the air." 1 Thes. iv.

16, 17. In reference likewise to this same event, Paul elsewhere says, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52. Thus the second act of Omnipotence will be to make the LIVING SAINTS immortal like Enoch, when he went to heaven without seeing death. This change, moreover, will be effected instantaneously. "We shall all be changed," says Paul, "in a moment, in the twinkling of an eye, at the last trumpet." From these views we perceive that the angels who may be sent to gather God's elect from the four winds, will take them from their unconverted companions. Thus in that hemisphere that may happen to be dark at the sound of the last trumpet, two will be in one bed, of whom one shall be taken, and the other left to perish in the last conflagration: and in the enlightened hemisphere, two shall be in the field, and of them likewise one shall be taken and the other left. Then will be seen what neither men nor angels ever previously beheld, an association of all whom the Saviour will delight to honour. For as to the dead that are raised, they are expressly called "the dead in Christ;" and, as to those who are changed, the apostle gives us to understand that they are to be Christ's companions for ever. "And so," says he, "shall we ever be with the Lord." 1 Thes. iv. 17.

In such a goodly company are comprised the dead, small and great, whose names are written in the Lamb's book of life; and, deducting from this risen multitude the infant race of mankind, the rest are those persons who are comparable to the wise virgins. Such religious professors, therefore, as are the real friends of the great Redeemer, are prepared for a glorious resurrection the moment the last trumpet sounds: and this readiness is so viewed with complacency by the Saviour, that it is as if they were prepared with burning lamps, or blazing torches of the east, to produce a delightful and brilliant light under the dark canopy of heaven, and at the solemn hour of midnight.

Nor does the Saviour come without his reward. "Behold," says he, "I come quickly; and my reward is with me, to give to every man as his work shall be." Rev. xxii. 12. Nay, even good men are so rewarded according to their works, that he who receives one pound and gains *five*, has *five* cities assigned him; while he who receives the same sum and gains *ten* pounds, has *ten* cities assigned him. No good man, indeed, will consider this a warrant for envious competition with others; but, in proportion as he is wise, he will be a competitor with himself, knowing that even a cup of cold water, given in a right spirit to one of Christ's disciples, will not lose its special reward. Thus at last the faithful friends of Christ are welcomed to the regions of unsullied bliss, and are so honoured by Him in the presence of the holy angels, as would baffle all mortal attempts to describe. This is to be admitted, like the wise virgins, as guests to the splendid marriage-feast, and to be graciously and for ever acknowledged the select friends of the bridegroom.

But where will the imitators of the foolish virgins be all this time? Alas! their unfitness to attend the Saviour will prevent their ascending with the multitude that are to be for ever with the Lord. They must wait therefore for another scene. For when all good men that may be living at the last day shall quit this mortal state without

seeing death, they will, like Lot, be taken from the sphere of impending vengeance. Death, therefore, will not have secured his full number of victims, till the heavens being on fire, and the elements melting with fervent heat, shall bring on the world of the ungodly a destruction more signal, more general, and more awful, than the fire and brimstone that brought swift destruction on Sodom and Gomorrah: and then, it appears, and not till then, will the wicked be prepared for their ignominious resurrection. Not having been ready, however, to join the company of the pious dead, false professors will come to Christ, as Esau came to his father Isaac, after the irrevocable bestowment of the blessing on another party. Thus their unreadiness will involve in its train a fatal lateness, which will be as if their want of oil should have compelled them to have recourse first to one and then to another, till hindrance after hindrance should have precluded them from being sharers in the honours of the expedition. That such mockery of attachment to the bridegroom, therefore, should expose them to his indignation, is no more than what might be expected: and thus we see the door shut against false professors for ever. Consequently, instead of being in the illuminated chamber where the guests are, the external darkness at the midnight hour is the region of their abode, and weeping and gnashing of teeth their employment. How important then is it that we should "prove all things, and hold fast that which is good;" and that the language of every heart should perpetually be, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix. 23, 24.

At the conclusion of the parable of the ten virgins, it is said—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh,"* Mat. xxv. 13.—and, at first sight, it may seem as if our Lord meant to say, "Don't slumber as the ten virgins did." But this is to be wiser than the wise virgins were; for even they "slumbered and slept," as has been already noticed. The truth, however, is, that the foolish virgins were asleep in one sense, while they were awake in another: and when our Lord had finished the parable, he dropped the special figurative language, and adopted that common figurative language which he used when speaking without a parable. Thus, as in Mat. xxiv. 42. the word "watch" does not mean "Avoid temporal death, or the slumbering and sleeping of all the virgins;" but it means "Avoid the conduct of the foolish virgins, in being so senseless before the period of sleeping arrives, and in being so careless as to rely on fortuitous aid, and on prospects never to be realized, when, at the same time eternity and all its momentous concerns are at stake."

Possibly, however, some one may say, "If a false profession is so fatal, it is better to make no profession at all." But to proceed according to this preference, is not to leave the road to destruction for the narrow path that leads to eternal life. It is only pursuing another track in the same broad road, and, instead of perishing with false professors, choosing the awful

* The different comings of our Lord are noticed in the introduction to the parable of the ten virgins. See the Baptist Magazine for June 1829, page 228, &c.

doom of those who boldly say concerning the Saviour, "We will not have this man to reign over us." Many, therefore, as the paths to hell may be, there is but one narrow path to heaven; and those who walk in that path are the very characters depicted by the five wise virgins. No alternative then remains for him that would be blessed. A man gifted with reasoning powers must either "follow the Lamb whithersoever he goeth," and thus attract the gaze of the ungodly; or he must be one for whom it would have been well if he had never been born. Those professors, however, whom our Lord compares to the foolish virgins, are the *finally* foolish: and though to be found in their path for a single hour is to be so long walking on the edge of a precipice, in which there is but a step between us and death; yet as it is the Holy Spirit that leads into the right path, the Scriptures do not encourage despair while we are on the gospel plains. "If ye," says Jesus, "being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Stratford, Essex. J. F.

ORIGINAL LETTER OF THE REV. GEO. WHITFIELD.

To Mrs. Bridget Bethel, in Queen Square, Bath.

Bath, April 15, 1769.

DEAR MADAM,

AS I know this will find you nearer and nearer to, so I doubt not but it will find you more and more prepared for, the kingdom of heaven. Jesus is the way. He hath been your Alpha: he will be your Omega also. Many, many thanks for your kind receipt, sent after me to London. Through infinite mercy, my bodily strength is in some measure renewed. Fain would I now begin to *begin* to do something for my God, even my God in Christ. Be pleased to accept the inclosed, written in his spirit, as a token of most grateful respect, from

Dear Madam,
Less than the least of all,
G. W.

POETRY.

SOVEREIGNTY AND MERCY.

The rattling thunder's roll,
The lightning's flash abroad,
The death-bell's solemn toll,
Proclaim the Sovereign God.

But mercy's lowly voice,
Floats softly on the breeze,
Like ev'ning's leafy noise,
That whispers thro' the trees.

While justice fills the throne
Of heav'n's eternal King,
'Tis *mercy* comes t' atone,
And man's salvation bring.

Thro' rich and sov'reign grace,
Wisdom and goodness plan
Redemption for the race
Of wretched, ruin'd man.

God is the fount of love,
Whence living waters flow,
Whose streams of *mercy* prove
A balm for human woe.

Thou Sov'reign Lord! imbue
Our souls with grace benign,
We for *that* mercy sue,
Oh! grant the *boon* divine.

W. G.

REVIEW.

Horæ Phrenologicæ; being Three Phrenological Essays—I. On Morality; II. On the best Means of obtaining Happiness; III. On Veneration. By JOHN EPPS, M.D. Lecturer of Materia Medica and Chemistry, Member of the Edinburgh Phrenological Society, Member and Secretary of the London Phrenological Society, and Author of "The Internal Evidences of Christianity deduced from Phrenology." Simpkin and Co.

A GENTLEMAN being asked, at the conclusion of a course of Lectures on Phrenology delivered by one of its most celebrated Teachers, what he thought of the Doctor's lectures—gravely replied, "Why, I think the Doctor has said many things that are quite *new;* and many things that are quite *true:* but the things that are *true* are not *new*, and the things that are *new*, are not *true*." This laconic answer contains perhaps as correct an account of all that has been said or written in favour of this marvellous science as any thing we have chanced to meet with; the volume, whose title appears at the head of this article not excepted. It is evident, however, the writer of it is of a different opinion; in justice, therefore, to him, and for the information probably of some of our readers, we will allow him to make his own report of its nature and pretensions.

"Phrenology claims to itself the dignity of being that system, which exhibits a true knowledge of the human mind. Viewed as a science, it embraces an acquaintance with the mental powers, their combinations, and the laws regulating their action: as an act, the practice of ascertaining by the *head* the powers of the mind, and the means of improving the physical or material constitution of the brain, and of the nervous system.

"The Phrenologists maintain, moreover, the brain to be a whole, and like other wholes, made up of parts. These parts have different offices attached to them; which offices, or duties, as attached to these particular portions, have been discovered by frequent and long continued observations. It has been found, in addition, that whenever any particular part of the brain is large, the power, whether of disposition or of intellect connected therewith, is proportionably strong; when the part is small, the converse holds good.

"Indeed, the Phrenologists consider the following as three fundamental principles. First, that the brain is the organ of the mind; Second, that different parts of the brain have different functions, offices, or duties attached to them; and Third, that the size of these parts is an index of their power.

"Allowing these principles to be true, a question arises—Can the situation and the size of the different parts of the brain, be obtained by examination of the *head*? The best answer to this, perhaps, is found in the fact, that the science of phrenology has been discovered by observing the peculiarities in the formation and the shape of the head, The head is in the same relation to the brain, as the crab's shell to its body; the hard parts are of the exact form of the soft parts. The brain moulds the skull; this part, afterwards bony, being at first soft and cartilaginous. It consists of two *tables*, as its bony plates are called, lying parallel to each other, having between them a soft substance called the *diplœe*. These two tables correspond to each other, so that the head, in a state of health, may be considered to be exactly the shape of the brain: hence, any particular development of any particular part of the brain, is indicated by a corresponding rounded development of that part of the head lying external to it."

The object of Mr. Epps in this little work is not to prove the truth of Phrenology. The truth of the system he assumes, and endeavours to found upon it some practical remarks relative to the important subjects specified in the title. We certainly applaud his motives. We rejoice to see science, whether of ancient or modern date, become the hand-maiden of piety and virtue, and made conducive to human happiness; as a disciple of Drs. Gall and Spurzheim, he is, therefore, well, and consistently employed. But not being ourselves of that number, we can hold no sympathy with him in his well-meant efforts, and to whatever

protuberances on our craniums he may think proper to ascribe it, his work has certainly appeared to us very much like the fabulous attempt to place the world upon an elephant, and the elephant upon a tortoise, while the tortoise rested upon nothing.

After these observations it would be idle to analyse the contents of the volume before us; but we may be expected to assign some reasons for doubting the stability of the system on which its remarks are founded; these, therefore, we will endeavour to place before our readers in the following brief particulars.

I. On opening the skull, and examining the brain towards the surface where these organs are said to be situated, there are no anatomical traces of their existence, none of those marked divisions, and distinct compartments in the brain which Phrenology supposes. According to Dr. Barclay, and other eminent anatomists, it requires the exercise of the same creative fancy as that which originated the system, "to see any thing more than a number of almost similar convolutions all composed of cineritious and medullary substance, very nearly in the same proportions, and all exhibiting as little difference in their form and structure as the convolutions of the intestines."

Now if, as Phrenologists maintain the skull be the exact counterpart of the brain in its eminencies and depressions, we should expect to find the organs which have produced the external bumps to which they correspond, become remarkably apparent when the bony covering that conceals them is removed; but this, it appears, is not the fact. We may gather what information we can from external indications, but the Phrenological advertisement never runs thus, "*For particulars enquire within.*"

II. Phrenology teaches that the brain is not a *simple* organ, but a *complication* of organs; each one being connected with a particular faculty of the mind, and capable of distinct and independent action.

Now, on this principle, it would seem to follow that in the absence or injury of any particular portion of the brain (including of course a specific number of its organs,) whether from disease or accident,—the mind would lose the power of manifesting the faculties or feelings which these organs are presumed to develope, while it exercised every other in full perfection: and the effect in such cases would be so decisive as to leave no doubt whatever of the *plurality* and *appropriation* of the corresponding organs. In the same way as the loss of the organs of vision would leave us sightless; or the destruction of the olfactory nerve, would render us insensible to the most exquisite scents and odours.

Numerous instances, however, are adduced by medical men, in which the greater portion of the brain has been reduced by disease with but little apparent loss of intellect, and that not sufficiently specific to sustain the phrenological hypothesis.

"A case is mentioned by Mr. Abernethy, of a gentleman who, it seems certain, had lived for two years in the full possession of every faculty, notwithstanding there was a cavity in the right hemisphere of the brain, extending from the fore part backwards more than two inches, and more than an inch in breadth."*

"Dr. Ferriar informs us, that the celebrated Dr. Hunter found the whole of the right hemisphere of the brain destroyed by suppuration, in a man who had retained his faculties perfectly till the instant of his death, which was sudden.†

"The most celebrated anatomists have found, that extensive injuries and diseases have been suffered, and the individual nevertheless recovered, with entire possession of their senses, memories, intellectual faculties, and volition. This point is most fully established by an immense collection of examples in Haller's great work."‡

In what way the phrenologist may dispose of these facts, or how reconcile them with his system, we cannot tell. Whether by imagining each retiring organ to transfer its office to some neighbour organ, some independent brother of the fraternity, thus imposing on the survivor the discharge of double duties

* Surg. and Phys. Essays, Part III.
† Manch. Mem. vol. iv.
‡ Rees's Cyclopædia, Art. New System.

at an unexpected moment, or by what other ingenious contrivance we know not, but this we know, that if some such provision be not made—if an organ quit its post of duty, or rather is summoned thence, without providing a successor, bearing with it, as it needs must, the corresponding faculty or propensity of the mind—scenes the most woeful, or the mos tludicrous, will immediately ensue. Who for instance can bear to picture to himself for a moment, what consequences would instantly and inevitably arise according as the respective organs of—*

Veneration, or Self-esteem,
Individuality, or Philoprogenitiveness,
Conscientiousness, or Acquisitiveness,
Ideality, or Destructiveness,
Inhabitiveness, or Locality,
Benevolence, or Combativeness,

or any other of the six and thirty equally respectable with either of these, at some unhappy moment should be kidnapped by disease, or subdued by the hand of violence, what mental or moral desolation would mark its absence, and how would the very striking effects that followed, advertise the precise character of the organ which had absconded! And most of all, perhaps, the one which we had nearly forgotten to mention, numbered 17 in the catalogue, and called *Marvellousness*, which we apprehend, like

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* The following is the present arrangement of the Phrenological organs as given by our author :—

MENTAL FACULTIES.

CLASS I. AFFECTIVE, or *Feelings.*

ORDER I.—*Feelings Common.*

1. Amativeness.... Sexual desire.
2. Philoprogenitiveness ..... Affection for offspring.
3. Inhabitiveness .. Attachment for particular places.
4. Adhesiveness .. Attachment to particular persons.
5. Combativeness .. Boldness—Courage.
6. Destructiveness.. The destructive energy.
7. Gustativeness .. Discrimination of tastes and flavours.
8. Acquisitiveness.. Desire to possess.
9. Secretiveness .. Fondness for secrecy.
10. Cautiousness .. Apprehension of danger.
11. Love of Approbation..... Desire of the esteem and approval of others.
12. Self-Esteem .. The feeling of personal dignity.

ORDER II.—*Feelings peculiar to Man.*

13. Firmness .... Feeling of determination.
14. Justice or Conscientiousness The feeling of moral fitness.
15. Hope ..... Expectation of some good.
16. Ideality ..... Feeling of the beautiful and the perfect.
17. Marvellousness Disposition to believe in things that transcend the usual course of nature.
18. Imitation .... Inclination to copy.
19. Benevolence ..
20. Veneration .... Reverence for superiors.

CLASS II. INTELLECTUAL FACULTIES.

ORDER I.—*Perceptive.*

21. Individuality .. To perceive individual objects.
22. Form ..... To note configuration or shape.
23. Size..... To note magnitude or dimension.
24. Weight ..... To estimate gravity.
25. Colour..... The perception of hues and tints.
26. Order..... To mark the disposition of things.
27. Number ..... The properties of numbers.
28. Constructiveness Fondness for contrivance.
29. Melody ..... The properties of sound.
30. Time ..... To perceive duration.
31. Locality ..... To perceive space with its relations.
32. Eventuality .. To take cognizance of events.

ORDER II.—*Reflective Faculties.*

33. Comparison .. Perception of the agreement and congruity of ideas.
34. Causality ..., Perception of cause and effect.
35. Wit..... Perception of the disjunction or incongruity of ideas.

The last faculty is that of

36. Language .... Power of learning words.

Samson with the Gates of Gaza, would bear away nearly the whole Phrenological System on its shoulders!

III. The two tables of the skull are not uniformly of the same thickness, nor parallel to each other.

In a paper read by Sir W. Hamilton before the Royal Society, Edinburgh, on the 5th of April 1827, it is distinctly stated :—

"So far from there being any exact parallelism between the inner and outer coats of the skull, it appears by the testimony of almost every great name in anatomy, that the thickness of the skull in different places is found to vary in every proportion from exact correspondence, to the extent of six or seven tenths of an inch; and that where a protuberance takes place on the outer table of the skull, a similar protuberance instead of a depression, is frequently found in the other. This fact, which in its operation affects all the organs, shows plainly that in an infinite number of cases, no certain, or even probable conclusion can be drawn from the external appearance to the internal contents. But a far more important point remains, because while the former was of occasional, the latter was almost of invariable occurrence." We are not aware of the extent of our readers' initiation into the mysteries of this modern science. It may, therefore, be necessary to mention, that about 16 faculties or organs reside in the attic part of "the human face divine," commonly called the forehead. "Now, (proceeds the lecturer) "in this region of the skull the external and internal tables, which are solid and united at the top of the brow, separate gradually as they descend, so as to leave a large cavity which is termed the *frontal sinus*, a separation between these two tables of the brain to the extent of half an inch or more," and Sir William states that "*scarcely in one case out of a thousand does the external appearance of the forehead afford any correct idea of the shape of the internal cavity or of the quantity of brain it contains.*"

These deductions were drawn from about 140 skulls, 60 of which, or more, had been taken at random from the Catacombs of Paris, and were exhibited for inspection on the table. After a brief notice of the opinions of all the great medical writers, every one of whom without exception were confirmatory of his own, he proceeded to prove—

"That the sinuses, far from being rare, are of almost universal occurrence: that they occur indifferently in youth, in adults, in men, in women, in invalids, in persons in health, sane or insane: that they vary in every possible degree from the smallest size to an extent which pervades nearly the whole forehead, sometimes covering, and practically annihilating no less than sixteen of the most important organs; putting a period to all speculation, as to those of a man's individuality, form, size, weight, colour, space, order, time, number, language, wit, comparison, and so on; and that the existence of the *sinuses* was so general, that the very possibility of their absence had been doubted by some distinguished writers."

We have been thus minute in adverting to the evidence in support of this fact, on account of its very important bearing on the system under examination, which will be seen in the three following particulars.

I. The *frontal sinus* precludes the application of the phrenological test to that region of the head which is most open to inspection, and where phrenology has placed some of its most distinguished organs.

II. It destroys the *principle* on which the system of phrenology is built, and to which its adherents refer all their boasted discoveries. For what is that principle? Is it not this? that the relative portions of the brain determine a man's character; and that his skull and his conduct are the indices of each other?

Now it appears the quantity of brain really contained in the fore part of the skull, is very different in numberless instances, from what it has been estimated to be, no deduction having been made for the vacuum occasioned by the *frontal sinus*. Hence the exact coincidences between the mental manifestation and the material development—between a man's character and his skull; however numerous, and however striking these coincidences may be, do not at last depend on the quantity of the brain, or the relative size of the respective organs that compose it. For the goodly array of phrenological facts which are the strong hold of the system, tell just as well in cases where the quantum of brain cannot have been exactly ascer-

tained, as where the mensuration of it has been correctly taken. Hence is involved not only the practical extinction of the organs, locally affected by the existence of the sinuses; but the entire destruction of the *data* on which phrenology founds its calculations, and by which it professes to decypher the intellectual and moral character.

III. These irregularities in the thickness of the skull, together with the position of its tables, render all speculations founded on its superficial appearances useless for any practical purpose.

Phrenologists do not deny the existence of the *frontal sinus*, they only contend that it covers fewer organs, and is of less frequent occurrence than antiphrenologists have stated; be it so; as we have no means of ascertaining either its existence or extent in any living subject, in reference to every individual case, our judgment must be alike suspended in uncertainty. We cannot know how much, or whether any thing, requires to be allowed for the facts here stated, and which knowledge is in every instance essential to a correct estimate; hence whatever else may be said about the tables of the skull, it is pretty evident, that the phrenologist has not, as yet, supplied us with its "table of contents."

(To be continued.)

The Reformed Pastor. By RICHARD BAXTER. *Revised and abridged by the Rev. William Brown, M.D. With an introductory Essay by the Rev. Daniel Wilson, A.M. Vicar of Islington.* pp. 290. Collins. Price 4s.

EVERY person engaged in the important office of the Christian ministry, or anticipating its solemn responsibilities, should cultivate a close and intimate acquaintance with the pungent admonitions and admirable counsels of this extraordinary work. We are aware that our commendation of a book to which, for many years, it has been usual to refer in terms expressive of almost unqualified approbation, may seem unnecessary, if not presuming. But rather than suffer judgment to go by default, we request permission to state, that so far as our observation has extended, nothing has appeared of very modern date, in the form of a visitation charge, an ordination sermon, or an address to students for the ministry, which can for a moment, be regarded as superseding Baxter's Reformed Pastor. Indeed, whoever may be the author or the preacher whom duty or desire may induce to communicate instructions designed to assist in forming the character of the Christian pastor, he can scarcely be considered to have met the reasonable expectations of those whose interests are principally contemplated, until their attention has been distinctly drawn to this invaluable treatise, and its repeated perusal impressively enjoined. That the pastoral office is paramount to every other engagement which may occupy the period and exhaust the energies of human life seems to admit of no dispute, if it be true that it is—

> ——"what might fill an angel's heart,
> And fill'd a Saviour's hands."

Surely then it must be acknowledged, that in coming under its sacred obligations the utmost caution should be exercised; and in attending upon its daily services the divine guidance should be earnestly solicited. It is even more than possible that in some instances, the effect of reading this uncompromising performance may be an alarming apprehension that no valid title can be made out or sustained to the ministerial character. The circumstances under which it was first assumed will *now* be regarded as amounting to a sacrilegious abstraction, and the manner in which its functions have all along been administered, will be considered as nothing better than a perpetuation of the original crime, and the conclusion produced by this state of mind, may probably be, that to persevere is only to aggravate the offence and insure an awful though a righteous retribution. It must, indeed, be confessed that the individual whose reflections have terminated in such a view of his case, may find himself placed in cir-

cumstances of fearful embarrassment and inconceivable perplexity ; but even this is infinitely preferable to continuing under the awful dominion of ignorance, or persisting in the daring violation of habitual conviction, with all the appalling anticipations of a final exposure. But, after all, it should be considered, that though the supposed discovery would be one of complicated distress, yet it does not inevitably follow that those by whom it is made should, in every instance, determine on the relinquishment of a character by which they have been distinguished, or the pursuits in which they have been professedly employed. On the contrary the salutary pause it occasions may most properly suggest the importance of beginning *de novo:* for why, as in the cases of Berridge and Scott, and very many others who might be mentioned, though the commencement and the continuance, up to a certain period, were such as could never be contemplated but with the deepest concern, may not the subsequent stages of ministerial exertion be characterized by enlarged knowledge, ardent piety, fervid zeal, and persevering diligence.

By many of our readers it will be recollected that this excellent work is founded on Acts xx. 28. It is divided into three chapters :—First, "The oversight of ourselves," this contains two sections, "The nature of this oversight," and "The motives to this oversight." Second, "The oversight of the flock;" this contains three sections, "The nature of this oversight," "The manner of this oversight," and "The motives to this oversight." Third, "Application," consisting of two sections, "The use of humiliation," and "The duty of personal catechising and instructing the flock particularly recommended." These sections have numerous subdivisions.

The preceding essay by the Rev. D. Wilson, extending to sixty pages, is evidently written with considerable earnestness, and is well adapted to prepare the mind of the reader for perusing the volume to which it forms a highly respectable introduction.

New Model of Christian Missions to Popish, Mahometan, and Pagan Nations, explained in Four Letters to a Friend, by the Author of "Natural History of Enthusiasm." pp. 124. Holdsworth.

Schemes for union and comprehension, palpably impracticable, are worse than abortive. Not unfrequently they inflame the divisions they propose to heal, increase the difficulty of dissentients acting together to the full extent which their differences admit, and indispose them to listen to more rational plans for closer co-operation. "Whatever," says Dr. Johnson, "is designed to fit *every thing*, will fit *nothing well*." In our eagerness to secure more than probability allows us to anticipate, it might operate a salutary check to remember "the dog and his shadow;" lest in attempting to seize an appearance, we either seriously injure or entirely lose that which is already possessed. On a variety of accounts union among Christians of different denominations is exceedingly desirable ; but how is it to be effected ? Coercion has been attempted, but without success : nor is compromise calculated to yield a happier result. If it be genuine and permanent, it must originate in conviction, be strengthened by cordiality, and cemented by steadfastness ; all the rest, with whatever epithets it may be dignified, is nothing better than disguised controversy and concealed animosity, compared with which, diverse appellations, however numerous, and separate movements, however remote, purified from sectarian bitterness and unholy rivalry, are an inestimable blessing.

We fully acquit the respectable author of this "New Model" of any intention to widen the breaches which are among us ; but that such would be the event, if any considerable effort were made for its adoption, we have the most thorough persuasion ; and therefore, while cordially approving many of its observations, we feel that we should be unfaithful to our trust, were we not at least to impart this intimation.

Short Sermons on important Subjects. By JONATHAN EDMONSON, A. M. Vol. II. pp. 455. Price 8s. Mason.

WE are happy to meet Mr. Edmonson once more, for we have a pleasing recollection of former interviews; but we are concerned to learn that this is to be the last. "His race," he says, "is almost run, being sixty-two years old this day, (March 25, 1829,) and having been engaged in the work of the ministry forty-two years. He may preach a little longer, and he shall cheerfully engage in this service, if the Lord will; but his humble labours, as a writer of short sermons, are finally closed in the present volume."

They are *seventy* in number, and embrace a great variety of important and interesting subjects. Those points on which we essentially differ from the worthy author, are by no means made prominent in these edifying discourses; his obvious design is to communicate such instruction to his readers as will, if it become effectual, make them useful and honourable in life, happy in death, and supremely blessed for ever; a design whose promotion is eminently deserving all the labour he has bestowed upon it, and to which we have no doubt he would be willing to devote the latest energies of his mortal life, should that be even protracted beyond the ordinary limitation. In short, we think it highly probable that he may find it expedient to revise his determination not to write again; as, under some circumstances, its infraction may be more virtuous than its observance. Several of the short prefaces with which the preacher introduces his subjects have particularly attracted our attention. We give the following. The subject is "Jesus is the light of the world." John viii. 12.

"Those who rise early in the morning to worship God, either in their closets or in the sanctuary, are well prepared for the duties and the difficulties of the day. Jesus was an early riser, and a morning preacher. *Early in the morning* he went *into the temple, and all the people came unto him; and he sat down and taught them.* How lovely was the place! Surely it was good to be there! Behold the Lord of glory, teaching wisdom in his holy temple; and behold his pious hearers sitting at his feet, while many were slumbering on their beds of down. But the Scribes and Pharisees, ever vigilant in opposing his plans of mercy, and in hunting for his precious life, rose early to seek an occasion against him. They brought a woman taken in adultery, and placing her in the midst of his congregation, stated the law of Moses in such cases, and demanded his opinion; but when he had convicted them of sin by their own conscience, and had said to the woman, '*Go, and sin no more,*' he resumed his discourse. It is probable that the sun was then just rising in his light and glory; and that Jesus, pointing to that bright luminary, said, '*I am the light of the world.*'" p. 79.

Refutation of the Heretical Doctrine promulgated by the Rev. Edward Irving respecting the Person and Atonement of the Lord Jesus Christ. By J. A. HALDANE. pp. 68. Price 1s. Oliphant.

GROSS and palpable errors expose their own deformity, and stand least in need of laboured refutation. They are sometimes to be regarded as the aberrations of diseased intellect, and at others as the sallies of a daring and unsanctified imagination. To what physical or moral defect the speculations and anomalies which have occasioned this just expression of disapprobation are to be referred, we presume not to determine; but having nothing to sustain them but the oracular style in which they are announced, their influence must necessarily be narrow in its extent, and limited in its duration. Yet we by no means intend to intimate that the effective effort of Mr. Haldane to detect the sophistry and exhibit the impiety of the statements against which his judicious observations are directed, is either superfluous or unimportant. For, however confined may be the noxious exhalations of unscriptural theories, it is commendable to supply an antidote to their baneful operation. And we have no doubt but there are persons to whom, on account of their liability to be imposed upon by pompous declamation, and the arrogance of dogmatism, this pious and well written pamphlet may be highly acceptable.

NEW PUBLICATIONS.

1. *Father Butler the Lough Dearg Pilgrim; being Sketches of Irish Manners.* pp. 302. Curry. Price 3s. 6d. The writer of this spirited and truly graphic little volume is entitled to the warmest acknowledgments of all the friends of pure and undefiled religion. A few such exposures of ignorance and knavery, would, in our opinion, do more to ruin the detestable merchandize of superstition than pugnacious disputation, whether exhibited on a platform or in the pages of a folio. Whatever is consistent with the rights of conscience on the one hand, and with the claims of benevolence on the other, should be attempted, to disabuse the enslaved and infatuated mind, and to lay open to public gaze and animadversion the despicable and revolting artifices by which one of the most debasing systems that ever disgraced human nature, sustains and protracts its destructive existence. If our readers inquire why we have expressed ourselves so strongly, we reply, read "Father Butler the Lough Dearg Pilgrim."

2. *Sketches of the Kent and Sussex Baptist Associations, from* 1779 *to* 1829. *By J. Exall. Price* 1*s.*

3. *A Brief View of Ecclesiastical History from the earliest periods to the present times.* History, whether civil or ecclesiastical, entirely exempt from prejudice and prepossession, is perhaps, more than we are entitled to expect; and the more enlarged the statements, the more reason there may be to apprehend that the peculiar views of the writer will almost unavoidably impart a certain degree of colouring to his narrative: at least so we have invariably found it. This little abstract is as free from such imperfection as any work of the kind we remember to have seen; and will supply the reader whose opportunities will not admit a more enlarged examination of the subject, with much valuable information, perspicuously written in a very limited space.

4. *Polynesian Researches, during a residence of nearly Six Years in the South Sea Islands: including Descriptions of the Natural History of the Islands; remarks on the History, Mythology, Traditions, Government, and Manners and Customs of their Inhabitants. By W. Ellis, Author of the "Tour of Hawaii."* 2 vols. 8vo. Price 28s. in cloth.

5. *Numbers VII. and VIII. of the Devotional Melodist, a new publication of Original Psalm and Hymn Tunes, Anthems, and Pieces, expressly designed for Public Worship. By Thomas Jarman, Clipstone, Northamptonshire. To be completed in Twelve Numbers.* A more particular notice of these additional aids to our psalmody will be taken in an early number of this Magazine.

6. *The Savings Bank Assistant; containing a Practical and Ready Method of calculating Interest on Deposits in Savings Banks; with numerous Tables, adapted to the different Rates of Interest allowed by those Establishments, and additional Tables at higher Rates, for general Use; the necessary Rules and Regulations; and a variety of general Information for the Internal Management and Arrangement of the Accounts of Savings Banks, and for facilitating their Formation: together with Explanatory Observations upon the Act of Parliament,* 9 *Geo.* 4. *c.* 92. *By Charles Compton.*

In the Press, &c.

Galpine's Synoptical Compend of British Botany, arranged after the Linnean System; containing the Generic and Specific Characters, the situation, duration, time of flowering, colour of the flowers, and reference to figures.

The Third Edition, with Corrections and Additions, including the Natural Orders of the Genera, according to the method of Jussieu. In one elegant pocket volume.

Dr. Wardlaw of Glasgow has a volume of Sermons nearly ready for publication.

Shortly will be published a Compendious and Impartial View of the principal Events in the History of Great Britain and Ireland, in relation to the Roman Catholic Question; containing a Summary of the Penal and Disabling Statutes affecting Roman Catholics, and of the successive Measures adopted by the Legislature for their Abrogation: including also an Abstract of the principal Debates in Parliament, in reference to this subject. By J. Bedford. With portraits, octavo.

We observe that a New Monthly Periodical is to be published in September next, to be entitled "The Edinburgh Journal of Natural and Geographical Science." To be conducted by an Association of Naturalists. It is to embrace all the departments of Natural History and of Geography, both Physical and Descriptive; and while it will be quite Scientific, it will at the same time be written in a popular style. This is the first Geographical Journal which has been published in Great Britain.

OBITUARY.

REV. D. WILLIAMS.

Died on the 14th of May, aged 41 years, the Rev. D. Williams, Minister of Stratton and Kingston Lisle, and son of the venerable and justly-respected Rev. D. Williams, of Fairford, Gloucestershire.

By the decease of Mr. Williams, society is deprived of a respectable member, and the church of a good man, and a good minister of Jesus Christ.

There were certain peculiarities of temper and manner in our departed friend, arising out of the nervous irritability of his system, together with the absence of conversational powers on the subject of religion, which occasioned regret to his friends; but to those who thoroughly knew him, his piety was unquestionable, and every man hath his own proper gift of God, one after this manner, and another after that.

As a minister of our holy religion, Mr. Williams was no common man, as those who heard him constantly, and for years, bear cheerful testimony. Sensible, sound, judicious, and frequently highly interesting, he roused and alarmed the careless sinner, and edified the pious saint.

The domestic virtues of the deceased will be long cherished in the remembrance of his surviving relatives; he was a dutiful son, an affectionate brother, a kind husband, and a loving father; indeed, though an imperfect, he was an estimable man.

A malignant fever, by which he was swept away in the prime of life, precluded, by its influence on the intellect, the possibility of much settled thought or conversation on his part; but in his collected moments, his mind appeared tranquil and composed, resting the whole of his salvation on the glorious truths he had faithfully preached to others.

The last words distinctly uttered by him were, "Come! Come!" His sorrowing wife, perceiving him incapable of saying more, and anticipating his meaning, added, "Lord Jesus, come quickly!" to which he replied, "Yes!" and breathed out his soul into the hands of his Redeemer.

The mortal remains of our deceased brother were interred in the burial ground of the Baptist chapel, Farringdon, of which place he was once the minister; and a funeral sermon was preached on the mournful occasion by his friend the present pastor of the church, to an overflowing and affected congregation; as also on the same day at Kingston Lisle, one of the places which he served, and where his memory is had in respectful remembrance.

G. C.

Farringdon, June 17, 1829.

MRS. SOPHIA THOMAS.

On the 21st day of April, 1829, and in the 74th year of her age, died at Abergavenny, deeply and deservedly regretted, Mrs. Sophia Thomas, wife of the Rev. Micah Thomas, Baptist minister, and Tutor of the Academy in that town. This excellent woman was a native of Herefordshire, and had been an humble, unostentatious, and unblemished follower of the Redeemer during a pilgrimage of forty-three years. She was originally a valuable member of the church at Ryeford, near Ross, then under the pastoral care of the Rev. J. Williams, late of Kingstanley, Gloucestershire, by whom she was baptized; but in the commencement of the year 1807, she and her husband removed to Abergavenny, he being invited and having engaged to preside over the Institution then formed and established there, and still continuing beneath his direction and superintendence. Nor should it be concealed, but to her lasting honour recorded, that the very useful seminary just adverted to, owes more to Mrs. Thomas's superior manage-

ment and wise economy than can easily be calculated. She was truly one of that distinguished class, who fully exemplify the life and character of the virtuous woman, so sublimely delineated by Solomon. Besides, in her religious profession, lowliness of mind, genuine sincerity, sheer integrity, and strong practical attachment to the house and ordinances of God, were prominent features; whilst pompous show and vain parade, and that pharisaical attracting of human observation and applause, which are the blemishes of numbers in the present day, never deteriorated from her intrinsic worth. And as she prosecuted, so she terminated her religious course; "quietly waiting for the salvation of the Lord."

Her Bible, for many years, had been her daily, intimate, and endeared companion; and with peculiar interest did she peruse different publications, especially the justly admired works of that extraordinary man, Andrew Fuller. Though sometimes tears, indicative of doubt and apprehension, nevertheless of honest piety—snuffed at indeed by the high-notioned and presumptuous—suffused her cheeks, yet, with the illustrious Carey, she could say, "My hope is in his mercy." Leaning on this prop, the only one which even that pre-eminent saint and missionary seems able and disposed to claim, she, notwithstanding her previous fears, met the last enemy with enviable composure, and a countenance unusually and delightfully placid. Thus when the moment decreed by heaven arrived, she, amidst the sympathies of encompassing relations, yielded up the ghost, and softly "languished into life."

On the following Lord's day evening her lamented death was improved by the Rev. David Phillips of Caerleon, from Job. xix. 29. to a numerous audience.

INTELLIGENCE.

FOREIGN.

AMERICA.

MAIL-TRAVELLING ON A SUNDAY.

The following extracts from a Report made by a Committee in Senate of the United States, January 19, 1829, drawn up by Colonel Johnson (a Baptist) of Kentucky, will shew, with what extreme jealousy the inhabitants of the new world regard the first approaches of the civil magistracy towards questions of a religious character; and how concerned they are to preserve the principles of their holy religion pure from worldly admixtures, and its sacred institutions, from being touched by the hand of political power.

"The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear in many instances to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

"Extensive religious combinations, to effect a political object, are, in the opinion

of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the divine prerogative in this country, which has been the desolating scourge to the fairest portions of the old world. Our constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on congress to enact."

Extract of a Letter from Dr. James M. Staughton to Mr. Ivimey, dated Washington City, May 11, 1829.

"My father since he has resigned the presidency of the Columbian College,* has devoted himself to Bible Society and Sunday School operations, and in these services most probably will the remainder of his active and useful life be employed. He is as well in health, cheerful in disposition, and laborious in the service of his master as ever.

"I send you a charge of mine to the Medical Graduates; you will be pleased to learn that our medical college prospers. The report of the committee of our senate on the subject of the transportation of the Mail on Sunday has met the views of our denomination exactly."

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* The Rev. S. Chapin, D. D. was inaugurated in room of the Rev. Dr. Staughton, March 11, 1829.

HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 248.)

II. NEWPORT.—Rev. John Sutton, from New Jersey, visited this place in 1763, and tarried about a year, during which time he baptized several persons, among whom was Mr. Daniel Dimock, who was afterwards a preacher. About 1775, he baptized his father, Mr. Shubael Dimock, who had been a pious man for some time, and was one of the first promoters of religion in Newport, whither he had removed from Connecticut, to avoid persecution, or at least oppression, on account of religion. He also preached the Gospel, and was much esteemed. He died in May 1781.

The Baptist church in Newport was constituted on the 17th of August, 1799, and contained nine members. Mixed communion was practised till the year 1808. Mr. Daniel Dimock was their first pastor, and was universally beloved. He preached till within five days of his death, which took place in April, 1805. The little church walked in much harmony, and received some additions during his ministry. The utility of his labours, however, in regard to the conversion of sinners, was peculiarly manifested after his decease, when a considerable number who united with the church stated, that their first religious impressions were received under his preaching.

The church was then destitute of a pastor for some time, but was visited by various ministers, and maintained church meetings and prayer meetings, and at the close of 1807 had increased to 43.

On the 2d of December of this year, Mr. W. D. from St. John, N. B. was ordained their pastor. He was a man of talent, and appeared zealous. A considerable revival succeeded his settlement in Newport. This bright prospect, however, was soon clouded, by his falling a victim to intemperance; in consequence of which he was excluded on the 25th of September, 1809, the ministers who assisted in his ordination concurring in this painful, but necessary act. This downfall of their pastor occasioned great trials, from which they did not recover for years. They continued, however, to maintain divine worship, though without a stated ministry.

In the spring of 1816, the writer, who

had then just commenced preaching, visited them, and formed a pleasing Christian acquaintance with them. Rev. James Mums subsequently spent more than a year in Newport and its vicinity, and his labours were blessed.

In the fall of 1818, Mr. George Dimock, fourth son of Rev. Daniel Dimock, began to preach in Newport and the neighbouring settlements. He had been a constant member of the church from its first constitution, having experienced the power of religion before he was thirteen years old. He was now upwards of forty. On the 17th of August, 1820, he was ordained their pastor, in which office he still continues. Since that period the church has prospered. In 1823, its number was diminished by the dismission of 24 members, to form a new church in Rawdon. For more than a year past there has been a pleasing attention to religion, and 23 have been received by baptism. Their present number is 78.

III. CORNWALLIS, *First Church.*—Mr. Alline's labours were much blessed in this place, and a church was formed upon congregational principles. Rev. John Payzant, who is now pastor of a church of the same order in Liverpool, N. S. was ordained over them. He was succeeded by Rev. Edward Manning, who was ordained Oct. 19, 1795.

Mr. Manning's mind was led, soon after his ordination, to a more thorough examination of the subject of baptism, which terminated in a full conviction of his former error. He was therefore baptized by Rev. Thomas Handley Chipman. This naturally excited some agitation in his church, but it was agreed that he should continue in the pastoral office.

About this time it pleased God to effect a gracious work in Cornwallis, and most of the converts were received by immersion. In 1808, by the advice and assistance of Messrs. Case and Hale, two ministers employed by the Massachusetts Baptist Missionary Society, Mr. Manning was ordained a Baptist minister, and the practice of mixed communion ceased.

Since that time the church has been greatly favoured under the ministry of Mr. Manning, who is still their pastor. In 1810, their number was 56.

With this church, the writer, who was born in Cornwallis, was first united, being baptized by their esteemed minister in 1815. The spring following he commenced labouring in the gospel, in connection with Mr. Manning. During this season the church received an accession by baptism of 17 members. It has continued to increase till the present time. In 1824, a work of grace commenced, and the addition reported at the association that year was 65, and in 1825, 44.

Early in the spring past a revival began, and on the second sabbath in May, 25 were baptized. Among these was a whole household, consisting of a widow woman and five children. There are three licensed preachers in this church, viz. Messrs. William Chipman, Ezekiel Marsters, and Ingraham Bill. Although they have recently dismissed 50 to form another church, their number amounts to 226.

(To be continued.)

DOMESTIC.

Recent Death.

Died at Hoxton, on Wednesday, 14th July, Mary, the amiable and affectionate wife of Rev. Eustace Carey, aged 45. On the return of Mr. C. from India in 1825, his own health was so much reduced, as to lead very generally to the apprehension that his earthly labours must soon terminate. Then, and for some time afterwards, Mrs. Carey appeared unusually strong and healthy, considering the number of years she had spent in an Eastern clime. But, in the providence of God, the former has been permitted to recover some tolerable portion of health, while the latter, after a lingering illness of nearly two years' duration, has sunk into the silent tomb. Mrs. Carey in her last hours, was strengthened to bear a pleasing testimony to the value of the gospel she had long professed, and will be remembered, by a numerous circle of Christian friends, with the most affectionate respect. Two children survive to unite with her much afflicted husband, in deploring her loss. Her remains were deposited in the vaults beneath the Meeting House at Maze Pond, on Wednesday, July 22, when the funeral solemnities were conducted by the Rev. John Dyer, and on the following sabbath funeral sermons were preached by him at Muswell Hill, from 1 Cor. xv. 26.; and by the Rev. Thomas Price, at Devonshire Square, from 1 Thess. iv. 13 and 14; and at Salters' Hall, a funeral sermon is expected to be preached by Rev. Mr. Oxlad, next Lord's day morning, Aug. 2.

DOCTRINAL OPINIONS OF THE QUAKERS.

To the Editor of the Baptist Magazine.

The public have, for some time past, been informed that a serious schism exists among the Quakers, or Friends, in America. It has been a subject of dispute, which of the two parties were to be considered as seceders from the faith of the primitive Quakers, and the opinion of the parent body in this

kingdom has been asked, as likely to assist in the decision of this dispute. For the information of the reader, it may be observed, that the party who are the minority in point of numbers, hold opinions in many respects similar to those of the Unitarians. The following important official document is, so far as the parent body is concerned, conclusive against the Unitarian party, while it affords satisfactory information of the real opinions of the Friends, which have been misrepresented by some, and but very imperfectly understood by a still greater number.

ALPHA.

22*d of 7th month*, 1829.

"At a yearly meeting of the Religious Society of Friends, held in London, by adjournments, from the 20th of the 5th month, to the 29th of the same, inclusive, 1829 :—

"This Meeting has been introduced into a feeling of much sympathy and brotherly love for our brethren on the American Continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of antichristian doctrines among them ; and we consider it to be a duty to disclaim, and we hereby do disclaim, all connection, as a religious society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such antichristian doctrines.

"And in order to prevent any misapprehension as to our views, we feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

"We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved,* that the seed of the woman should bruise the head of the serpent ; and the declaration unto Abraham,† 'In thy seed shall all the families of the earth be blessed,' had a direct reference to the coming in the flesh of the Lord Jesus Christ. To him, also, did the Prophet Isaiah bear testimony, when he declared,‡ 'Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace : of the increase of *his* government and peace there shall be no end.' And again, the same Prophet spoke of him when he said,§ 'Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted ; but he *was* wounded for our transgressions, *he was* bruised for our iniquities : the chastisement of our peace *was* upon him ; and with his stripes we are healed.' The same blessed Redeemer is emphatically denominated by the Prophet Jeremiah,* '*The Lord our Righteousness.*'

"At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when † 'He took not on *him the nature* of angels ; but he took on him the seed of Abraham.' He ‡ 'was in all points tempted like as *we are, yet* without sin.' § Having finished the work which was given him to do, ‖ he gave himself for us an offering and a sacrifice to God. ¶ He tasted death for every man. ** 'He is the propitiation for our sins : and not for ours only, but also for *the sins of* the whole world.' †† 'We have redemption through his blood, *even* the forgiveness of sins.' ‡‡He passed into the heavens ; and §§ being the brightness of the glory of God, 'and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;' and ‖‖ever liveth to make intercession for us.

"¶¶ It is by the Lord Jesus Christ that the world will be judged in righteousness. *** He is the mediator of the new covenant ; ††† 'the image of the invisible God, the firstborn of every creature : for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers ; all things were created by him, and for him ; and he is before all things, and by him all things consist.' ‡‡‡ 'In him dwelleth all the fulness of the Godhead bodily ;' and to him did the Evangelist bear testimony when he said §§§ 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him, was not any thing made that was made. In him was life, and the life was the light of men.' He 'was the true light, which lighteth every man that cometh into the world.'

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* Gen. iii. 15. † Gen. xxviii. 14.
‡ Isa. ix. 6, 7. § Isa. liii. 4, 5.

* Jerem. xxiii. 6. † Heb. ii. 16.
‡ Heb. iv. 15. § John xvii. 4.
‖ Eph. v. 2. ¶ Heb. ii. 9.
** 1 John, ii. 2. †† Col. i. 14.
‡‡ Heb. iv. 14. §§ Heb. i. 3.
‖‖ Heb. vii. 25. ¶¶ Acts, xvii. 31.
*** Heb. xii. 24. ††† Col. i. 15, 17.
‡‡‡ Col. ii. 9. §§§ John, i. 1, 4, 9.

"Our blessed Lord himself spoke of His perpetual dominion and power in his church, when He said * "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life:' and, when describing the spiritual food which he bestoweth on the true believers, He declared, † 'I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.' He spoke also of his saving grace, bestowed on those who come in faith unto Him, when he said ‡ 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.'

"Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives and accredits as Ministers, those who attempt to invalidate any of these doctrines which we esteem as essential parts of the Christian religion.

"It is the earnest desire of this meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, § bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. ‖ 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'

"Signed in, by order, and on behalf of the Meeting aforesaid, by

"JOSIAH FORSTER, Clerk."

ASSOCIATIONS.

WESTERN DISTRICT.

The Sixth Meeting of the Association for part of the Western District, was held at Bridgewater, on Tuesday and Wednesday, the 9th and 10th of June, 1829.

Monday Evening, 7. Met at the Baptist chapel; brother Davis prayed, and preached from 1 John i. 7. Brother Blackmore concluded.

Tuesday Morning, 11. Special prayer-meeting for the effusion of the Holy Spirit. The brethren Toms, Sincox, and Corp (Independent) engaged.

Afternoon, half-past two. Brother Chapman prayed; brother Toms was chosen Moderator; the preliminaries and the letters from the churches were read, and the monies received; brother Sutton closed in prayer.

Evening, half-past six. Met at the Independent chapel, which was very kindly lent for the occasion. Brother Price read and prayed, brother Hoby preached from 2 Cor. iv. 3, 4, brother Coombs concluded.

Wednesday Morning, 6. Prayer was offered up by the brethren Cocks, Chapman (Home Missionary), Wren, and Gabriel.

Half-past 10. The brethren Thomas and Pulsford prayed; brother Chapman preached from 1 Cor. ii. 1, 2; brother Toms read the Circular Letter and concluded in prayer.

Afternoon, 3. Brother Sincox of Dorchester preached from Gal. v. 22. and conducted the devotional exercises of the service.

Evening, half-past six. Brother Cox prayed; brother Aveline preached from Isa. liii. 10. Brother Baynes presented the thanks of the Association to the Rev. Mr. Corp and his friends, for their kindness in accommodating them with the use of the chapel, and concluded in prayer.

The sum of 2*l.* 5*s.* 6*d.* was collected at the doors for the Widows' Fund. All the public services of Wednesday, with the exception of the early prayer meeting, were held in the Independent chapel.

At the meeting for business it was resolved—

That the churches at Weymouth, Croyde, and Minehead, be received into the Association.

That the Circular Letter prepared by brother Toms be adopted, printed, and circulated.

That the very cordial thanks of the Association be presented to the Bridgewater friends, for their liberality in so kindly entertaining the ministers and messengers.

That the proceeds of the Association Fund be appropriated to the respective cases of Dorchester, Sidmouth, Yarcombe, Bideford and Horsington.

That in order to facilitate the liquidation of building debts on places of worship, this Association agrees to take the subject of collecting for chapels into consideration next annual meeting.

That the next Association be held at Wellington, on the Tuesday and Wednesday in the Whitsun week, 1830. Brethren Aveline of Barnstaple, Toms of Chard, and Davis of Crediton, are appointed to preach; and in case of failure, brethren Sharp of

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* John, x. 27, 28. † John, vi. 35.
‡ John, iv. 14. § Rom. vi. 22.
‖ Rev. v. 13.

Bradninch, Brewer of Exeter, and Thomas of Horsington.

Brother Chapman was appointed to draw up the Circular Letter, on the following subject:—"*What further steps, considering the present state of our Churches, would it be desirable to take, in order to promote a genuine and extensive revival of vital religion in the Association?*"

The Moderator concluded the Association with prayer.

State of the Churches:—

By Baptism ..	124	By Death	24
By Letter	14	By Dismission	29
By Restoration	4	By Exclusion..	13
	142		66

Clear Increase..... 76

EASTERN, (SOUTH WALES.)

The Annual Meeting of the above Association was held at Cowbridge, in the county of Glamorgan, the 2nd, 3d, and 4th of June. Tuesday afternoon, the ministers and messengers met at two o'clock. Brother T. Davies, Argoed, read the Scriptures and prayed; the letters from the churches were then read, which furnished much cause for thankfulness to God, that his arm has been revealed to many who had not before beheld his glory, that many who were hesitating have been made decided, and that though some walk no more with Jesus, a great many who had wandered from the ways of the Lord have during the past year been restored. Three brethren have been set apart to the ministerial office, R. Hughes, at Llanvair-Caereinion; H. Morgan, at Kensington, Brecon; and J. Williams, at Waunfrodau. Brethren J. Williams, formerly of Llandysul, is removed to Trosnant; and B. Price to Rhydvelen. Brethren D. Evans, Doleu; and D. James, Llantrisaint, have fallen asleep in the Lord. Brother R. Edwards, Maesyberllan, preached from John xx. 31. and concluded in prayer. At six, brother W. Richards prayed; and brethren, J. Edwards, Holywell; and D. Richards, Dolgellan, preached from 1 John iv. 19. and Psalm cxxxvi. 23. Wednesday morning at six, after one of the brethren had engaged in prayer, brethren J. Michael, Sion Chapel, and J. Evans, Brecon, preached from Heb. xi. 24—26; and Rom. v. 5.

At ten, brother T. Morris, prayed; brother J. Jones, Newtown, preached in English from James v. 20. and brother C. Evans, Cardiff, in Welsh, from Zech. iii. 9. At two, brother D. Rees, prayed; brother D. D. Evans, Pontrhydyryn, preached in English, from 1 Cor. v. 21. and brother D. Saunders, Merthyr, in Welsh, from Rom. x. 4. At six, brother B. Williams prayed; brethren D. Davies, Swansea, and F. Hiley, Llanwenarth, preached. Isa. lv. 13. and Heb. vii. 25.

Thursday morning, the ministers and messengers met at eight, brother J. Morris, Penrhiwgoch, prayed; and after deciding upon the following particulars, the Association was concluded in prayer by our venerable brother D. Davies, of Velinvoel. Brother J. Roberts was chosen Moderator.

Resolved,

I. That the Circular Letter drawn up by brother J. Roberts, be printed.

II. That the Association records with grief the loss it has sustained in the removal by death of its late secretary, our revered brother D. Evans, Doleu; who we are confident now enjoys the reward of his labours.

III. That brother J. Jones, of Newtown, be requested to undertake the office of secretary to the Association.

IV. That the churches meeting at Hephzibah, Breconshire; Siloam, Twyngwyn, Pennel, Rumney, Abersychan, and Pisgah, Monmouthshire; Arrarat, and Llwyni, Glamorganshire; be admitted members of this Association.

V. That it be recommended to the churches, in order to promote brotherly love and maintain the purity of discipline, that no church admit into its fellowship any person who has been excluded from another church, without obtaining the consent of the church from which he was excluded: and that members removing from one place to another be furnished with letters of recommendation or dismission.

VI. That no church connected with this Association reinstate in his office, any public character, whether a regular minister or occasional preacher, who has been excluded for inconsistent conduct, without the consent of the quarterly meeting, or of the Association.

VII. That the churches at Nash, in Monmouthshire; Caersws, in Montgomeryshire; Holyhead, in Anglesea; and Sion Chapel, in Caermarthenshire, be permitted to collect in the different churches towards their respective places of worship.

VIII. That the churches be requested to insert the number of their members in their letters to the Association next year, in addition to the usual list of changes, that it may be printed in the Circular Letter.

IX. That brother W. Jones, of Cardiff, be requested to publish a short history of this Association from its commencement to the present time.

X. That each church connected with this Association form a penny per week society, in order more effectually to discharge the debt incurred by building places of worship, and that no one shall travel to col-

lect for this object after this year, as it is strongly hoped that the proposed plan, if adopted by all the churches, will in three years liquidate all our debt.

XI. That a meeting be held at Merthyr Tydvil, on the 9th of September next, for the purpose of considering what measures may be best adapted to secure the establishment of penny per week societies in all the churches of the Association: and that the following ministers be nominated as a Committee, while other ministers and deacons who can make it convenient are requested to attend. J. Jones, J. Evans, R. Edwards, J. Jenkins, D. Phillips, J. James, J. Edmunds, B. Williams, E. Jones, C. Evans, W. Jones, J. Roberts, F. Hiley, J. P. Davies, D. D. Evans, T. Morris, D. Saunders, M. Jones, A. Jones, J. Jones, who it is earnestly hoped will not fail of being present. It is respectfully requested also, that all the churches in the Association which have debts remaining on their places of worship, would send the amount of the same to the meeting at Merthyr, the above time.

XII. That the next Association be held at Llanidloes, Montgomeryshire, the first Tuesday, Wednesday, and Thursday in June 1830. Brethren, J. Williams, D. Rees, F. Hiley, D. Davies, and C. Evans, are expected to preach.

Changes—

Baptized	1133	Died	150
Restored	235	Excluded	154
Received by Letters....	29	Dismissed	7
	1397		311

Clear increase, 1086.

Signed,

J. Roberts, Moderator.
J. Jones, Secretary.

P. S. At the time of the Association at Cowbridge, the new and commodious Chapel erected by the Baptist Church in that town, was opened; the erection of which was rendered necessary, owing to the former place of worship being much too small to afford accommodation for the increasing congregation that attended. The church, and friends in the town and neighbourhood of Cowbridge have exerted themselves much to their credit in their contributions towards the building of the above chapel, but a heavy debt yet remains, to liquidate which the aid of the Christian public is respectfully solicited.

OXFORDSHIRE.

The Association of Baptist Churches in Oxfordshire and the adjacent counties, met at Hook Norton, Oxon, on Monday and Tuesday the 8th and 9th of June. On the Monday evening, brother J. Price of Alcester read the Scriptures and prayed. The letters from the churches were read, which were calculated to excite deep humility, on account of the apparently little progress of the cause of truth and righteousness; yet they were by no means destitute of cheering tidings, to justify the hope, that the morning of a general revival has already dawned, which the Lord the Spirit alone, can advance into a glorious day. Although there is not much increase the present year, yet several of the churches are in immediate expectation of pleasing additions, which we humbly hope will prove to be *of the Lord*, and will be recorded hereafter to his glory. It is recommended to the churches to "continue in prayer" for the outpouring of the Spirit, on all common and special occasions in their power, and that the second sabbath in August (wheresoever convenient) be particularly appropriated to united and fervent prayer for that supremely important blessing. Brother Smith of Ashwood delivered a very impressive and affectionate address, and closed with prayer.

On the Tuesday morning, at half-past six, several brethren engaged in prayer. At half-past ten, brother Taylor of Shipston, commenced the service by reading and prayer. Brother Smith of Ashwood preached from 2 Cor. iv. 7.; brother Coles preached to youth from 2 Chron. xxxiv. 3.; and brother Harvey of Banbury, (Independent), concluded in prayer.

After dinner, it was resolved that it be strongly recommended to all the churches, to make an annual collection for the Bristol Education Society, as having, from its intrinsic importance and improved state, a most powerful claim on the whole denomination.

In the evening, after brother Hinton of Oxford had read and prayed, brother Copley of Oxford preached from Zech. ix. 11. Brother Catton of Chipping Norton, closed with prayer a series of services which had evidently excited great interest, and yielded much pleasure to the numerous congregations which had attended them.

T. Coles, Sec.

SOUTHERN, (WELSH.)

The Lord has done great things for us; we have baptized 132 within the last 12 months; and in our Association there were 1133 baptized; restored, 235; died, 150; excluded, 154; received by letters, 29; dismissed by letters, 7; clear increase, 1086. The Western Association has nearly the same number of churches, (which is 77,) and they have baptized, 1328; restored,

286; excluded, 198; died, 173; clear increase, 1243, which makes the whole 2461. The account of the Northern Association is not known to me yet. May our churches increase in grace, and gifts, and exertions for the furtherance of the cause of Christ, as well as in number.

ORDINATIONS, &c.

LLANGEFNI.

On Christmas day, Dec. 25, 1828,* the Rev. W. Jones, formerly of Bradford Academy, and afterwards of the Glasgow College, was set apart for the ministry, over the Baptist Church at Llangefni, in the island of Anglesea. The service commenced at 10 o'clock A.M. with prayer by the Rev. H. Williams of Amlwch. The Rev. W. Morgans of Holyhead, stated the nature of a gospel church, asked the usual questions, received the minister's confession of faith, the call of the church to him, and his determination to accept of it. The venerable H. Williams, sen. offered the ordination prayer, and the Rev. J. Davies of Crohymedd, gave the charge from Acts xx. 24.; and the Rev. H. Williams, jun. of Amlwch addressed the church from 1 Thes. v. 12, 13. In the evening the Rev. A. Jones of Bangor preached to the people at large, on their duty towards ministers, of which the inhabitants of this part of the world seem to have but a very imperfect idea.

The church at Llangefni was honoured with the ministry of the Rev. Christmas Evans for upwards of thirty years. He did not, indeed, labour statedly in one place, but he resided at Llangefni, and preached more frequently for the congregation meeting there, than for any other single congregation. The interest has, at different times, experienced many vicissitudes, at some seasons there has been an increase, at others a falling off. Soon after the departure of Mr. Evans, the cause presented a very unlovely appearance. A *worldly spirit* governed some of the members in their choice of a minister, and a person was forced upon the church and congregation, who very soon brought the interest to the verge of destruction. But through unremitting exertions and attention, and by the blessing of Jehovah, order has been restored; union and brotherly love cement the society together, and now a pleasing prospect presents itself. Still this interest, like others in this part of the country, has to contend with difficulties. The predominant sect in North Wales, (the Calvinistic Methodists,) are instructed by an uneducated ministry, their spirit is infused into the community at large, and the state of the *social virtues* is truly deplorable. Prejudice against other sects has taken an inveterate hold of the public mind, the spirit of Antinomianism pervades the country, and prevents the generous message of Christianity from obtaining that hearing and welcome reception to which it is entitled.

* The above account has but just come into the Editor's hands.

BETHANY, PEMBROKE DOCK.

On Friday, April 17th, 1829, Mr. Gabriel D'Evereaux, was publicly recognized as Pastor of the Baptist Church meeting at Bethany, Pembroke Dock, Pembrokeshire. On the preceding evening, after Mr. S. Price of Haverfordwest had read and prayed, Mr. B. Davies of Beulah preached from 1 Pet. v. 10. Mr. R. Glanville of Warminster from Psal. xx. 5.; and then concluded by prayer.

Service commenced on Friday morning at half-past nine, when Mr. T. E. Thomas of Ffynon prayed; Mr. S. Evans of Milford, delivered an appropriate introductory address on the constitution of a gospel church; Mr. J. H. Thomas of Moleston, after asking the usual questions, received the confession of faith, offered up the ordination prayer, and gave the charge to the newly ordained minister from 2 Tim. iv. 5. Mr. H. Davies of Llangloffen, delivered a suitable discourse to the church from Heb. xiii. 22, and Mr. T. Williams, (Independent,) of Pembroke Dock, concluded by prayer. The attendance was more than the chapel could contain.

In the afternoon a very interesting conference was held, when Mr. D. Owens of Chapel Hill, prayed; and Mr. J. H. Thomas of Moleston was chosen Moderator, who proposed two subjects for discussion—the mutual duties of members of a Christian church—and the necessity and importance of family prayer; both of which were ably illustrated and enforced. Mr. H. Edwards of Castlemartin concluded by prayer.

In the evening two sermons were preached by Mr. T. E. Thomas of Ffynon from 2 Cor. v. 6, and Mr. S. Daniel of Marloes from Sol. Song ii. 4. At the same time two of our brethren preached in Tabernacle (Ind.) Mr. D. Owens of Chapel Hill from Psalm cxxxiii. 1. and Mr. J. Lawrence of Myrttitwy, from Rom. xvi. 7. The congregations were very large during the whole of the services. The meeting *must* have been fixed upon that day to give those connected with the Dockyard an opportunity of attending, no other holiday being allowed them for some time before or after.

NEWPORT, ISLE OF WIGHT.

On the 22nd of April, Mr. Eliel Davies, late of Stepney Academy, was ordained pastor over the Baptist Church of this place. The service was commenced by the Rev. T. Tilly of Portsea, with reading the Scriptures and prayer; the Rev. B. H. Draper of Southampton, delivered the introductory discourse, and received from Mr. Davies the account of his experience, and his confession of faith, &c. The Rev. J. Clay of Portsea offered the ordination prayer; the Rev. J. Ivimey of London, delivered some advice to the pastor, who had been a member of the church under his care, founded upon 1 Tim. iv. 6. Rev. J. Bishop of Newport, (Independent,) concluded the morning service.

The evening service was begun with reading the Scriptures and prayer by the Rev. T. Binney of Newport, (Independent.) The Rev. W. H. Murch, Theological Tutor of Stepney Academy, preached to the church from Phil. i. 27. The Rev. W. Read of Wellow concluded. The hymns were read by the Rev. C. Cakebread of Portsea, and the Rev. J. Watts of Yarmouth.

STOKE, WILTS.

On Thursday, April 23, 1829, Mr. William Huntley was set apart to the pastoral office over the Baptist Church at Stoke, Wilts. Mr. Walton of Trowbridge gave a brief statement of the nature of a gospel church, asked the usual questions, and received Mr. Huntley's confession of faith. Mr. Rodway of Bradford, offered the ordination prayer; after which Mr. Walton addressed the minister from 1 Cor. iv. 2. and Mr. Rodway preached to the people from Deut. i. 38.

Brother Huntley has been a member of the church at Stoke ever since its formation in the year 1820; having with some others been dismissed from the church at Bath for that purpose. Its members at present are thirty in number.

HIGHBRIDGE.

Mr. Stevens, recently engaged in conducting a School at Exeter, under the direction of the Rev. S. Kilpin, was ordained pastor of the Baptist Church at Highbridge, near Bridgwater, Somerset, June 11, 1829. The service was introduced by Mr. Whitby of Yeovil, who read and prayed; Mr. Chapman of Yeovil, in a luminous address stated and vindicated the principles of dissent, and proposed the usual questions, to which Mr. Stevens returned satisfactory and scriptural answers. Mr. Gabriel of North Curry, offered up the ordination prayer, and Mr. Toms of Chard, delivered a judicious and affectionate charge to the minister, grounded on the words, "A good minister of Jesus Christ," 1 Tim. iv. 6. The sermon to the people was preached in the evening by Mr. Crook of Crewkerne, from 1 Thess. v. 12. and 13.

Mr. Stevens is labouring under the sanction of the Home Missionary Society. The neighbourhood of Highbridge much needs evangelical instruction; and it is fervently desired and hoped that the labours of Mr. S. may be greatly blessed of God.

HERNE BAY.

The friends of evangelical religion are, perhaps, not generally aware, that the gospel has been recently introduced at this hitherto unenlightened place; and that much good has already been accomplished by the preaching of the gospel, and the education of the poor. As, however, there are now no wealthy persons residing on the spot, the two principal benefactors of the cause having been recently removed by death, the support of the interest depends chiefly upon the liberality of the visitors in the summer season. A Sunday school of nearly one hundred children, and a Lancasterian day school of about forty children, have been established, and a convenient chapel and school room have been erected, and nearly the whole expence defrayed. The Christian public who are in the habit of visiting the coast, and are desirous of combining usefulness with recreation, are earnestly recommended to visit this retired and delightfully rural bathing place.

NOTICE.

The tenth anniversary of the Baptist church, Rye-lane, Peckham, will be held (by divine permission) on Wednesday, August 12, when three sermons will be preached; that in the morning, at eleven o'clock, by Mr. Reece, of Crown-street chapel; that in the afternoon, at three o'clock, by Mr. Smith of Ilford; and in the evening, at half-past six o'clock, by Mr. Chin, of Walworth.—After each service a collection will be made.

IRISH CHRONICLE,

AUGUST, 1829.

THE Committee of the Baptist Irish Society express their grateful thanks, first to "the God of all grace," and then to the kind and constant friends of the Institution, that they have been enabled to meet the expenditure of the past year. They, however, respectfully urge it upon the consideration of the pastors of the churches especially, whether *an extra exertion cannot now be made on behalf of its funds*, that the minds of the Secretaries might be relieved from the burden which they have usually felt, on account of the difficulties which the Society has struggled with on that subject. The Treasurer has not sufficient money in hand by a considerable sum, to meet the expenditure for the present quarter; the Secretaries will therefore be very thankful to any of their brethren who will render the Society assistance, by collecting or by giving them the opportunity of sending some Ministers to collect for it.

From the Rev. J. Wilson to the Secretaries.

Sligo, June 20, 1829.

DEAR BRETHREN,

Mr. Franks, who has been for some time travelling with brother Briscoe, visiting the schools in his district, is now with me for the same purpose, and as far as we have hitherto gone, he has been highly gratified. Indeed it must gladden the heart of every friend of humanity, morality, and religion, to observe the advantages derived by the children in the schools. They are greater in number, and more important in their character, than a stranger or a mere casual spectator is in the habit of supposing. And when these advantages are contrasted with the *peculiar* disadvantages under which the uneducated poor of this country labour, a feeling somewhat stronger than *pity* and *censure* is excited, in reference to those who oppose the extension of these advantages.

When we speak of a *mercenary* man, we mean a person who is so anxious to secure good things for himself, as that he is not solicitous for the welfare of others. And could we conceive of a man being so weak and vain, as to attempt to withhold the light and heat of the natural sun from our world, we should suppose him to be one of the worst of our species. But *he* is a worse character than either of these, who endeavours to withhold the light of divine truth from the mind, and the soul-cheering warmth that is derived from its rays. Yet, with such a class of persons this unhappy land abounds; and if their number be not increasing, the *violence* of their opposition, where it is *possible*, is abounding!

Within the last fortnight, one of this number, when reproving a teacher of the Society for keeping a Bible school, and he was endeavouring to justify his conduct, not only as a means of support for himself, his wife, and children, but because of the excellent character and influence of the Bible, said, "True, the Bible contains some good things; but if you had a loaf made of first flour, and you knew that there was arsenic in it, would you eat it? There is poison in the Bible, and it is dangerous to touch it."

In another part of my district, as stated in one of the journals which accompany this, opposition has been raised, where we have heretofore enjoyed tranquillity. A priest, who is one of the honourable exceptions to the general rule, of their being opposers of the Bible schools, and whom I have always been anxious to notice as such, has now been obliged to denounce them, in consequence of the command of a superior. He declares that "he sees no harm in the Institution," and his conduct has corresponded with this declaration, for we have generally had two or three good schools in his parish, yet the *three* that were recently there, have within the last ten days been nearly broken up.

And in the journal of a reader resident in another part of my district, you will perceive that opposition of a formidable character is prevailing; yet many of the schools are prosperous; many copies of the Bible are in demand, and many applications are made by individuals, publicly and secretly, to have that book read for them, which, to use their own reiterated expression, is "the only comfort they have."

I therefore repeat *my* reiterated phrase to British Christians, on behalf of Ireland's spiritual welfare, Persevere, persevere, persevere! and the God of truth and love will succeed your efforts.

Yours sincerely,

J. WILSON.

H H

Sligo, June 29, 1829.

To the Committee of the Baptist Irish Society.

GENTLEMEN,

I spent a month with Mr. Briscoe, and accompanied him in an inspection of the schools under his superintendence, a report of which I now send you.

School at Carrapadan—The children spell and read well; several of them committed five, and others twelve chapters to memory, in the last quarter.

School at Rathlee—In a general good state; one of the boys, ten years old, commenced reading only four months ago, and can now repeat ten chapters.

Woolwich School—Numerous and flourishing; scholars 225, several of them from 16 to 20 years old; writing, 80; in arithmetic, 30.

Hackney School—Is also large, and well conducted. From opposition, comparatively few of the children attended the inspection, but those present gave evident proofs of their own and the master's diligence, and there is reason to believe that the opposition will soon cease.

School at Mullafary—Many of the children have made great progress in reading, writing, and arithmetic, committed to memory large portions of Scripture, and repeated from five to twelve chapters each for the last quarter. The master lately joined the church at Ballina, and is employed as a Sabbath reader, for which he is in every respect well qualified.

Hammersmith School—Was formerly prosperous, but from recent opposition has been greatly injured; is well conducted, and by steady perseverance and a little necessary management, the opposition will no doubt be overcome. The mistress is encouraged and assisted in her work by her pious, afflicted, and I might say greatly persecuted husband, and who, though they have nothing to support them but her small salary, gratuitously devotes his time in reading the Scriptures to his neighbours, and teaching them to read them in the native language.

School at Carrantrella—Gave some pleasing proofs of diligence, but has at present some difficulties to contend with.

Devonshire-square School—Excellently conducted by a respectable mistress, to whom the needlework and knitting of the girls is said by proper judges to do much credit.

School at Gurteenamuck—Established 1828. Most of the children when they first attended did not know the alphabet, but can all now spell well, and many of them read and repeat several chapters.

School at Ballybeg—The spelling and reading of the children are good, and some of them have made considerable proficiency in writing and arithmetic.

School at Creeves—Commenced about two years ago, and from the first met with great opposition; but patience and perseverance have at length triumphed, the children now attend well, and their parents say they will continue to send them. This change has been effected in the parents by the zealous and active labours of the master in reading the Scriptures to them. The children having been often kept away on inspection days, he visited their parents the day before Mr. B. and I went, to ask if they would send them to the inspection, and found them willing and determined to do so.

Henrietta School—In a good state, the children spell and read well. The master is an interesting and diligent young man, who frequently before and after school hours goes to the houses of the children to hear them their lessons, and to read the Scriptures to them and their parents. He, with his mother and sister, were brought to a knowledge of the truth, and a decided renunciation of popery, by the labours of Richard Moore, one of your Society's oldest Scripture readers, and who has been the instrument of the conversion of very many, and with several of whom I have had an opportunity of conversing.

School at Burnhill—Is in a neighbourhood where the blessings of a scriptural education are greatly needed; was formerly much opposed, but without effect; the parents continued, and still do, to send their children; 116 are in attendance.

School at Karrowkeel—Has in it a greater number of scholars than the preceding one, is in good order, and speaks well for the master.

School at Foghill—In so good a state that there was scarcely a mistake made by any one of the children in spelling, reading, or repeating the Scriptures.

School at Palmer's Town—Established in April last; present number of scholars 117. The master is a promising young man, educated in the Karrowkeel school.

School at Creevagh—An interesting sight, there being in it several youths and young men, some of them just beginning to spell words of two syllables, and others who have learned to read well. The attendance is numerous.

School at Shraheen—Is conducted byone of the first masters employed by your Society, and as a proof of its excellent state, I give the number of chapters fourteen of the children committed to memory in the last quarter, and we heard them repeat. Four repeated eight chapters; two, five chapters; six, twelve chapters; two of hem, not more than eight years old, and a

little girl of only seven, repeated from the 18th verse of the 1st, to the 13th chapter inclusive of Matthew's Gospel.

School at Aclare—The children read and spell well, and the readers repeat the Scriptures excellently.

School at Culduff—Is on the estate of Colonel Jackson, who has kindly provided a commodious and comfortable room for holding it. Total number of scholars 202; spelling good, reading correct and fluent; several chapters committed to memory in the last quarter, but not so many as usual, from being so much employed in the potatoe fields.

School at Carrowliamore. By the firmness of the parents in continuing to send their children, has overcome the past opposition made to it. Writing and in arithmetic 30, and some of them learning bookkeeping.

Lymington School—Has outlived its former opposition, and is going on successfully.

School at Tullylynn—Established about six months ago, and is doing well for the time.

School at Mohena—Commenced April last, under very promising circumstances.

School at Beldvig—Is large, but by no means in a proper state, for which a reason can be assigned; and if an alteration be not made, an immutable law of your Society will oblige Mr. B. to dismiss it.

The only remaining school on this station could not be assembled, a fever being in the house where it is held.

The following well attested conversation between the Clerk of a Roman Catholic chapel and one of the schoolboys, I had intended giving in connection with the school to which the boy belongs; but have thought it more advisable to do it here.

Clerk and Boy meeting.

Clerk. Where have you been?

Boy. At school.

C. A free school, I understand?

B. Yes.

C. Do you not know that they are forbidden?

B. By whom?

C. By the church.

B. May I take the liberty of asking you what is the church?

C. (Hesitated.)

B. I will tell you what the church is: a congregation of the faithful, what you cannot prove your church to be, which is composed of ——.

C. No matter what we are composed of, we are the true church, where salvation may be found; and that the Scriptures are difficult and hard to be understood, I will prove by putting a question to you, and let me see you get over it if you can. How can two dead men bury each other?*

B. I think it would be as easy as to be born again.

C. O, my good boy, I have stung you; but that is not answering the question properly.

B. Well, the one man might be living, though dead in sin; and he could bury the other who died in sin.

Two men who were standing by said that the clerk hurried away, lest, as they supposed, the boy should ask him some questions; he, however, took good care to carry the boy's answers to a certain quarter, and commands were soon given to perform none of the rites of the church for those parents who sent their children to the school; but they firmly declared they would not hinder their children from reading and learning the word of God.

Mr. Briscoe regularly preaches twice on the Lord's day at Ballina to respectable congregations, and which is of great benefit to the more general objects of the Society, as it gives the members of the church, and particularly the Scripture readers, an opportunity of seeing and knowing one another, and brings Mr. B. into constant contact with the readers, schoolmasters, and mistresses, and enables him to know, advise with, and direct them according to circumstances.

He also preaches statedly or occasionally in eight more places on his station, and in those of them where I had opportunity during our tour of inspection, I preached to full or crowded congregations.

I have frequently met and conversed with the readers under his superintendence, and in proportion as I know that class of men, my conviction is deepened of the importance of their labours, and of the beneficial effects which, under the divine blessing, must result from them. To say nothing of the native language, which in itself is an irresistible charm to the ear of the Irish peasant, they can talk in a way, get into places, among persons, and obtain a hearing, that no minister possibly could.

Much good manifestly has been done, and is still doing in this country; but your Society and similar Societies must look to the rising and succeeding generations for the full fruits of their labours. Rest assured there is a work successfully commenced, and extensively increasing, that no power will be able to destroy, for it is His who hath said, "I will work, and who shall turn it back?"

I am, Gentlemen,
Very respectfully yours,
JOHN FRANKS.

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* Alluding to Luke ix. 60.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
Remitted by Rev. C. Anderson	44	11	0
Collected by Rev. W. Thomas at Dean Street Meeting	7	2	6
To purchase books for the children of Dean Street School	0	15	0
Third part of a Collection at Rev. J. Upton's	5	0	0
Rev. James Elvey	5	5	0
Miss Ann Jones, Tewkesbury	5	0	0
Bethel Chapel Sunday School, by Mrs. Hewitt	1	3	0
Mr. Crowther	1	0	0
W. B. Gurney, Esq.	10	10	0
Joseph Gurney, Esq.	10	10	0
J. P. by W. B. Gurney	10	0	0
Mrs. Ferguson	0	10	0

Collected by Mr. Pritchard.

At Alcester	5	0	0
Atwood	4	0	0
Henley in Arden	2	2	6
Stratford on Avon	2	3	0
Two Friends at Evesham	0	15	0
		14	0 6
Miss Middleton, Bristol		1	0 0
Thomas Ellis, Esq. ....don.		5	0 0

Devonshire Square Auxiliary to the Irish Mission, per Mr. Millard—

Mr. Anderson	0	7	0
Mr. Barker	0	5	0
Mr. Brown	1	1	0
Mr. Browne	0	7	0
Mr. Hems	1	1	0
Mr. Hinton	0	5	0
Mr. H. Jones	0	7	0
Mr. Jackson	0	4	0
Mr. Lonsdale	0	10	0
Mr. Millard	1	1	0
Mr. Morgan	0	6	0
Mr. Overbury	0	5	0
Mr. Price	0	10	6
Mr. Pond	0	4	0
Mr. Summers	1	0	0
Mr. Sabourin	0	5	0
Mr. E. Smith	0	10	0
		8	8 6
Rev. Mr. Brittain, Swansea, by Mr. Mann		3	0 0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

BAPTIST MISSION.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 18, 1829, at Spa Fields Chapel:

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. W. GILES of Chatham, seconded by the Rev. J. WILKINSON of Saffron Walden:

I. That the Report now read be adopted, and circulated under the direction of the Committee; and that this Meeting devoutly acknowledges the kindness of Almighty God, in preserving the Society through another year, notwithstanding the various trials it has had to sustain.

Moved by the Rev. W. ORME, one of the Secretaries of the London Missionary Society, seconded by the Rev. J. TINSON, of Jamaica:

II. That this Meeting contemplates with unfeigned and grateful pleasure, the signal blessing which Almighty God has been pleased to grant to the labours of the Society's Missionaries in the West Indies, and also the promising indications which appear at several of our stations in the East, while it cherishes an affectionate solicitude for the comfort and usefulness of all the Missionaries in either hemisphere, whether their labours are followed by immediate tokens of success or not.

Moved by the Rev. J. DIXON, of the Wesleyan Connexion, seconded by the Rev. J. SMITH of Ilford.

III. That the repeated instances of mortality among our missionary brethren; the persevering opposition which has continued to mark the progress of the cause in Jamaica; and the material diminution in the receipts of the Society during the past year, should impress on the minds of all its friends a more lively sense of our entire dependence on Almighty God for every thing necessary to the prosperity, and even to the existence of our Missionary Institution, and lead to more fervent prayer for the promised blessing of his Spirit; more constant watchfulness over the motives and principles which actuate all our services; and more self-denying zeal and devoted liberality in our endeavours to promote this sacred cause.

Moved by the Rev. E. CAREY, seconded by the Rev. T. SWAN of Birmingham.

IV. That the Treasurer and Secretary be requested to continue in their respective offices; and that the following Gentlemen constitute the Committees for the next year.

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs. J. Danford, P. Millard, and G. Kitson.

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds
W. H. Angas
J. Birt, Manchester
T. Coles, Bourton
E. Clarke, Truro
Rev. T. S. Crisp, Bristol
C. Elven, Bury St. Edmunds
J. Gilmour, Aberdeen
S. Green, Bluntisham
R. Hall, Bristol

Rev. C. Hardcastle, Waterford
W. Hawkins, Derby
J. Hoby, Weymouth
R. Hogg, Kimbolton
R. Horsey, Wellington
T. Horton, Devonport
W. Innes, Edinburgh
J. Jarman, Nottingham
J. Kershaw, Abingdon
C. Larom, Sheffield
J. Lister, Liverpool
J. Macpherson, Hull
J. Mason, Exeter
C. T. Mileham, Newington
J. Millard, Lymington
T. Morgan, Birmingham
J. Mursell, Leicester
W. Nicholls, Collingham
S. Nicholson, Plymouth
Dr. Newman, Bow
J. Payne, Ashford
R. Pengilly, Newcastle
P. J. Saffery, Salisbury
Rev. S. Saunders, Liverpool
— Shirreff, Glasgow
Dr. Steadman, Bradford
E. Steane, Camberwell
M. Saunders, Howarth
M. Thomas, Abergavenny
T. Waters, Worcester
J. J. Wilkinson, Saffron Walden.
T. Winter, Bristol
Messrs. B. Anstie, Devizes
W. Burls, Edmonton
T. Blyth, Langham
J. Deakin, Glasgow
J. Dent, Milton
J. Fletcher, Tottenham
J. Hanson, Hammersmith
C. Hill, Scarborough
T. King, Birmingham
J. Lomax, Nottingham
W. Pollard, Ipswich
B. Shaw, Clapham
J. Sheppard, Frome

CENTRAL COMMITTEE.

Rev. Isaiah Birt, Hackney
C. E. Birt, Portsea
John Chin, Walworth
William Copley, Oxford.
F. A. Cox, LL.D. Hackney
Richard Davis, Walworth
T. C. Edmonds, Cambridge
William Giles, Chatham
Thomas Griffin, London
William Gray, Northampton
William Groser, Maidstone
J. H. Hinton, Reading
Joseph Ivimey, London
Rev. Jos. Kinghorn, Norwich
Isaac Mann, London
W. H. Murch, Stepney
Thomas Price, London
G. Pritchard, London
James Upton, London
Messrs. W. Beddome, London
J. Foster, Biggleswade
W. B. Gurney, London
J. Gutteridge, Camberwell
John Marshall, London
Edward Smith, London

Moved by the Rev. Dr. Cox of Hackney, seconded by the Rev. W. GROSER of Maidstone :

V. That this Meeting is duly sensible of the Christian kindness shewn to the Society, by the Trustees of this and the other chapels, in which the services of this Anniversary have been conducted, and earnestly desires that the spirit of mutual affection may increase more and more among the disciples of the crucified Redeemer, till the world at large shall be constrained to acknowledge and embrace his religion as heavenly and divine.

Moved by the Rev. J. IVIMEY, seconded by the Rev. J. DYER, Secretary of the Society :

VI. That the humble thanksgivings of the Society be rendered to that Almighty Being, under whose gracious auspices we have been permitted to unite in the services of another Anniversary, and that this Meeting do now adjourn to Thursday, June 17, 1830.

LIST OF EXTRA SUBSCRIPTIONS

For the purpose of liquidating the Debt of about £4000, owing by the Baptist Missionary Society, and also to enable other Missionaries to proceed to their Destination.

COMMENCED AT THE ANNUAL MEETING HELD IN SPA FIELDS' CHAPEL, ON THURSDAY, JUNE 18, 1829.

	£.	s.	d.
W. B. Gurney, Esq.	250	0	0
Mr. Joseph Gurney	150	0	0
A Young Friend	100	0	0
John Broadley Wilson, Esq.	300	0	0
Engaged by ditto	200	0	0
Mrs. J. B. Wilson	50	0	0
John Deacon, Esq.	50	0	0
Joseph Gutteridge, Esq. and Family	100	0	0
George Kitson, Esq.	50	0	0
Mrs. Kitson	10	0	0
Rev. Joseph Hughes	20	0	0
Messrs. Pewtress, Low, and Pewtress	20	0	0
Richard Peek, Esq.	30	0	0
W. W. Expense of an intended Excursion	25	0	0
A. C. Russell, Esq.	20	0	0
Joshua Russell, Esq.	5	5	0
Rev. W. H. Murch	30	0	0
Peter Ellis, Esq.	10	10	0
William Gillman, Esq.	20	0	0
Rev. D. Clarabut	0	10	0
Rev. E. Daniel, Luton	3	0	0
Mr. James Lomax, Nottingham	25	0	0
Samuel Salter, Esq.	50	0	0
Rev. Joseph Ivimey	10	0	0
Mr. I. Sharp	5	0	0
William Strange, Esq.	50	0	0
Rev. W. Shenston	5	0	0
Thomas Bickham, Esq.	100	0	0
W. L. Smith, Esq.	50	0	0
Rev. W. Mursell	20	0	0
Mr. Stephen Green	5	0	0
Mr. W. Harrison, Hadlow	10	0	0
Rev. Thos. Shirley, Sevenoaks	5	0	0
Nathaniel Robarts, Esq.	50	0	0
A. J. and A. S. Brothers	50	0	0
William Beddome, Esq.	10	10	0
Mrs. Miall, Devonport	10	0	0
Rev. James Hinton, Oxford	10	0	0
Thank Offering on the Anniversary of my Wedding Day	5	0	0
Rev. James Elvey	5	5	0
Rev. James Peggs, Coventry	5	0	0
Rev. Thomas Price	10	0	0
Rev. John Dyer	10	0	0
Little Boy, five years of age	0	0	6
W. P. Bartlett, Esq.	30	0	0
Mr. John Baker, Thrapston	5	0	0
Messrs. Watson and Son	20	0	0
Rev. B. C. Wilmshurst	5	0	0
Ignotus	20	0	0
Rev. J. D. Everett	10	0	0
Rev. John Chin	10	0	0
John Bousfield, Esq.	20	0	0
Mary, Wife of a poor Baptist Minister	1	0	0
F. C. by Rev. Dr. Cox	5	0	0
A Subscriber	1	0	0
Rev. Richard Davis	5	0	0
Mr. Ebenezer Davis	5	0	0
Mr. Edward Smith	25	0	0
Rev. Isaac Mann	10	0	0
Mr. I. T. Hinton	10	10	0
Rev. Thomas Swan	5	5	0
Mr. Thomas Leigh, jun.	5	0	0
Rev. J. J. Davis, Tottenham	10	0	0
A Stranger	1	1	0
Friend, by Dr. Cox	5	0	0
E. P. W.	10	0	0
Gentleman	1	0	0
A young and poor Minister	1	0	0
Mr. Samuel Salter, jun.	20	0	0
Lady, by Rev. J. Dyer	10	0	0
A poor Minister	0	10	0
John Penny, Esq.	20	0	0
Friend, by Rev. J. D. Everett	10	0	0
Anonymous	2	2	0
William Cozens, Esq.	10	0	0
Poor Minister	1	0	0
A Brooch, by a Lady, which her husband kindly engages to make up	10	0	0
A hearty Friend	5	0	0
William Manfield, Esq.	10	0	0
Mr. Edward Deane	5	0	0
James Smith, Esq.	50	0	0
Mr. M. G. Jones	10	0	0
Collection, guaranteed by Mr. H. to produce	10	0	0
Female Servant	5	0	0
Samuel Ashwell, Esq.	10	0	0
An absent Father, by his daughters	1	0	0
Friend, by Rev. J. Ivimey	10	0	0
Joseph Fletcher, Esq. by Rev. T. Griffin	200	0	0
Mrs. Fletcher, Shadwell, by do.	100	0	0
A Friend, by ditto	2	0	0
"World," Editor of the	10	0	0
Widow, by Rev. Thos. Griffin	5	0	0
Rev. Thos. Horton, Devonport	5	0	0
Rev. Edmund Clarke, Truro	5	0	0
Mrs. Clarke	5	0	0
John Marshall, Esq.	10	10	0
Mr. Samuel Jackson, jun.	10	0	0
William Burls, Esq.	20	0	0
A. B. C. by Rev. John Dyer	10	0	0
W. do.	10	0	0

	£.	s.	d.
Miss Wills ..by Rev. J. Dyer	10	0	0
Mrs. Gouldsmith .....do.	10	0	0
Mess. Parbury, Allen & Co. do.	10	10	0
Robert Prance, Esq. .....do.	5	0	0
Jas. Swann, Esq. Ensham..do.	5	0	0
Mrs. Ware, Clapham.....do.	10	10	0
Miss Ware, ditto .....do.	10	10	0
John Ware, Esq. .....do.	2	2	0
Anonymous .....do.	2	2	0
Mr. John Rogers, Nottingh. do.	5	0	0
C. H. Clarke, Esq. ditto..do.	5	0	0
Rev. R. Hogg, Kimbolton, do.	20	0	0
Mr. W. Giles, Chatham, do.	5	0	0
Female Friend, Oxfordsh...do.	10	0	0
J. Sheppard, Esq. Frome, do.	20	0	0
Robt. Ramsden, jun. Esq. do.	5	0	0
Profits of 'Scripture Stories,' do.	5	0	0
Friend .....do.	20	0	0
B. Risdon, Esq. Birlingham, do.	30	0	0
R. Barclay, Esq. Bury Hill, do.	50	0	0
Rev. W. Nichols, Collingham	10	0	0
George Stokes, Esq. .....do.	5	0	0
Mrs. Thomas Rippon.....do.	5	0	0
Mrs. Dixon .....do.	5	0	0
Rev. J. Hoby, Weymouth, do.	20	0	0
Edward Edwards, Esq.....do.	10	10	0
Mr. Samuel Bagster .....do.	5	0	0
J. H. .....do.	2	0	0
Henry Waymouth, Esq. ..do.	20	0	0
An Essex Friend .....do.	2	2	0
Two Friends at Watford ..do.	21	0	0
Mr. H. Angus, Newcastle, do.	2	2	0
J. Foster, Esq. Biggleswade, do.	100	0	0
Mrs. Foster, ditto .....do.	20	0	0
E. Foster, Esq. Cambridge, do.	50	0	0
R. Foster, jun. Esq. ditto, do.	30	0	0
Mr. William Adams, ditto, do.	20	0	0
Mr. Randall, ditto.....do.	5	0	0
Mr. James Nutter, ditto ..do.	5	0	0
Mr. William Pepper, ditto, do.	5	0	0
Mr. W. G. Ashton, ditto..do.	5	0	0
Mr. E. M. Smith, ditto....do.	5	0	0
Misses Gotobed, ditto ....do.	5	0	0
Mr. Simpson, ditto .....do.	5	0	0
Mr. A. G. Brimley, ditto..do.	5	0	0
Mr. James Gotobed, ditto..do.	2	0	0
Mr. Elliston, ditto.....do.	2	0	0
Mr. David Ellis, ditto....do.	1	0	0
Mr. P. Millard .....do.	10	10	0
Female Friend .....do.	5	0	0
Rev. Isaiah Birt.....	5	0	0
Mr. John Walkden.....	10	10	0
Messrs. J. and E. Heath	15	0	0
Rev. Dr. Newman	20	0	0
Friends at Henrietta-street, by Rev. T. Thomas.....	25	0	0
Friends at Poplar, by Rev. J. Upton, jun.....	6	12	0
Friends at Ridgmount, by Rev. W. Cuttriss	7	4	1
Friend of the Establish. Church	5	0	0
Friend to the Cause, by Rev. J. Edwards.....	5	0	0
Anonymous, Mite to the Collection	1	0	0
Rev. Dr. Steinkopff	2	0	0
Mr. G. Blight	5	5	0
Friends at Maze Pond, by Rev. I. Mann	19	3	9
John Wallis, Esq. ....by do.	10	0	0
Mr. J. Butterworth .....do.	5	0	0
Mr. N. Eastty .....do.	1	1	0
Widow's Mite.....do.	1	10	0
Mrs. Sparkhall, Plaistow	5	0	0
G. Lowe, Esq. by Rev. T. Price	10	0	0
William Bousfield, Esq. ..do.	20	0	0
Mr. Samuel Summers.....do.	10	10	0
H. Kemble, Esq. by Mr. Ellis	10	10	0
Edward Kemble, Esq. ....do.	10	10	0
John Hepburn, Esq.	10	10	0
Friends at Eldon-street, by Rev. J. B. Shenston	2	2	0
Mrs. Abberley, by Rev. B. Coxhead.....	1	1	0
Friend .....do.	5	0	0
Mr. W. Aikin, by Mr. Blight	5	0	0
Mr. George Gould.....do.	2	0	0
Miss Ireland .....do.	1	0	0
Mr. Warter.....do.	10	10	0
A Friend.....do.	2	2	0
Mr. Thomas Evans.....do.	10	0	0
Mr. Marlborough .....do.	5	5	0
Mrs. Joseph Fletcher, by Rev. J. J. Davis	100	0	0
Miss Dermer .....do.	10	10	0
John Chaplin, Esq.....do.	5	0	0
Mrs. and Miss Chaplin ....do.	5	0	0
Mrs. Burls.....do.	5	0	0
J. Laundy, Esq.....do.	5	0	0
Miss A. Dickinson & friends do.	1	4	0
J. L. Kent, Esq. .....do.	1	5	0
Miss Kent .....do.	1	1	0
J. Waters, Esq.....do.	1	0	0
J. Shiping, Esq.....do.	1	0	0
A Friend.....do.	1	0	0
Mrs. Hague .....do.	1	0	0
Miss Hague .....do.	1	0	0
Miss Maria Hague.....do.	1	0	0
Miss Jane Hague .....do.	0	10	0
Miss Judith Hague.....do.	0	10	0
Mrs. Burbridge .....do.	0	10	0
Mrs. Hill .....do.	0	10	0
Mr. Knott .....do.	0	10	0
Smaller sums.....do.	2	2	0
W. Collins, Esq. by Dr. Cox..	20	0	0
Friends at Luton, by Rev. E. Daniell	13	0	0
Friends at Reading, by Rev. J. H. Hinton	40	2	6
Mr. James Little, by Rev. W. Shenston	1	0	0
Mr. Heudeborck .....do.	1	0	0
Mr. Turner.....do.	1	0	0
Thos. Williams, Esq. by W. B. Gurney, Esq.	100	0	0
John Gurney, Esq.....do.	50	0	0

Mr. John Benham, by W. B. Gurney, Esq.	25	0	0
Miss Attersoll ....do.	5	0	0
Rev. Dr. Cope ....do.	2	2	0
J. P. ....do.	20	0	0
Henry Goring, Esq. by Rev. J. Hinton	50	0	0
Samuel Collingwood, Esq. do.	10	0	0
Friends, by Rev. Thomas Middleditch	17	11	0
Friends at Eagle-street, by Rev. Joseph Ivimey	40	6	0
Friends at Sandhurst, by Rev. G. Gates	5	0	0
Mr. John Lart, by Mr. Pewtress	5	0	0

FOREIGN INTELLIGENCE.

CALCUTTA.

We have great pleasure in presenting our readers with the following letter from Mr. Yates, containing an account of his passage out, and arrival at Calcutta. They will rejoice that our brother was mercifully preserved in the hour of danger, and that he has been permitted to resume the labours of his station.

Calcutta, Feb. 5, 1829.

MY DEAR BROTHER,

I have the pleasure to inform you, that I arrived at Calcutta on the 4th of this month, after a tedious and dangerous passage. We had several gales during the voyage, and a tremendous hurricane. We staid two days at Santa Cruz in the island of Teneriffe, and had some fine views of the lofty peak, 12,500 feet high. Soon after leaving that island, we fell in with an equinoctial gale, but sustained by it no injury. We crossed the line on the 13th of October, exactly two months from the time of our leaving Gravesend, so that our passage to the line was exceedingly tedious. During the next two months, nothing of consequence occurred; day succeeded to day without any material changes, either in the weather or in our society. On the 13th of December we passed through such a storm as I never witnessed before. It occurred in long. 91 East, and lat. 18 South. It commenced by blowing fresh one evening, and increased to the close of the next, when it blew a very strong gale. The next morning presented us with appearances truly alarming, and that increased in terror till eleven o'clock, when it blew a perfect hurricane. The sea and sky seemed mingled in one general mass, and we could scarcely tell the difference, as we mounted up to heaven, and sunk again into the depths. It continued in this manner about two hours, during which time our soul was melted because of trouble: we reeled to and fro, and staggered like a drunken man, and most were at their wits end. Our mizen mast and boats were carried away; our main top mast was split into three pieces, and the mainmast itself sprung in two; our foremast and jib-boom were also broken, and the sails not taken in, shivered all to pieces. In the steerage and cabins below we were ankle deep in water, and the darkness and distress of our situation were rendered visible by the dim shining of a lamp. After going above and witnessing this terrific scene, I descended with a deep impression of our danger; and with two others who were in my cabin, cried unto the Lord, and he brought us out of our distress. After prayer, I was enabled to sing with composure these lines—

"Begone unbelief, my Saviour is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform,
With Christ in the vessel, I smile at the storm.

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through."

Almost immediately after we had closed these exercises, we heard that the glass had risen considerably, which indicated that the storm would soon subside. This was considered by us as an immediate answer to prayer, and confirmation of the scripture—"This poor man cried, and the Lord heard him, and delivered him out of all his troubles." Just as the storm was beginning to subside our tiller broke, through which the helm became useless, and the ship ungovernable. Had this happened at an earlier period, it was the opinion of the Captain that we could not have been saved. In order to put in a new tiller, they were under the necessity of knocking down all the cabins beyond the cuddy, so that on the following day our ship had all the appearance of a wreck; the masts all more or less broken, the sails hanging in tatters, the cabins broken down, the boats carried away, and the whole deck covered with the shattered remnants of masts, sails and ropes. After this, on entering the bay of Bengal, we had very bad weather, and contrary

winds; the rain poured down in torrents, and the sun was not to be seen for many days. After sailing seven days, we got a sight of the sun, by which we ascertained our latitude, and found that we had advanced only about a degree in the course of a week. This weather brought on me a slight attack of the dysentery, from which I did not perfectly recover till we had passed the rainy latitudes. We were a long time beating up the bay, so that our voyage occupied six months within a few days. Had these things happened on my way home, I might have written bitter things against myself, and have concluded that God was against me; but as I was returning to labour and to suffer in the cause of Christ among the heathen, I was entirely free from all such unhappy reflections.

When we arrived at the Sand Heads, and took the pilot on board, I was afraid to ask any questions about my friends, lest I should hear of the death of some. Mr. Bampton, however, who was on board a pilot schooner for his health, soon came; and though he confirmed my suspicions with regard to some, relieved my anxiety with respect to others. From him I learned that four of my missionary brethren had been removed; Mr. Schmid of Calcutta, Mr. Burton of Digah, Mr. Price of Ava, and Mr. Cropper of Cuttack. I also learned that the Bishop was dead; that Messrs. Wilson and Good were gone to England, and that my friend Davies, of Howrah, was no more. Amidst such losses and changes in one year, what abundant cause have I to be grateful, that on my arrival I found my partner and all my companions in labour in the enjoyment of health!

On the voyage, I had morning and evening worship in my cabin, and was joined by four others. One young man who was at first seriously disposed, was, I think, greatly improved by these opportunities. We had a number of young men on board, and they were all at first determined to employ the whole time of the passage in theatrical amusements. To divert them from this waste of time, and to save others from the annoyance that would arise out of it, I proposed to them that they should commence the study of Hindoostanee, which they would all need on their arrival, and offered my services as a teacher. By this means they were diverted from their purpose, and I had three classes to instruct every day during the passage.

The lady that accompanied me, Miss Wallace, I found a pious and studious young woman, and I sincerely hope she will be useful at Malacca. On my arrival, I found my dear friends anxiously waiting, and earnestly wishing for my return; they gave me a most hearty reception. From the welcome entrance I have found, I am ready to anticipate a divine blessing on my future labours. I shall baptize two persons to-morrow; one a native, the other an Anglo-Asiatic. This will be a good, though a small beginning: may the Lord increase it a hundred fold!

We are now entering into consultations for the accomplishment of the plan given in your Herald for February last, and our united and fervent prayer in so doing is, "God be merciful unto us and bless us, and cause his face to shine us; that thy way may be known upon earth, and thy saving health among all the heathen."

Yours affectionately,

W. YATES.

*** Some interesting intelligence from the West Indies must be deferred to next month, for want of room in this Herald.

Contributions received on account of the Baptist Missionary Society, from May 20, to July 20, 1829, not including individual Subscriptions.

Lymington, and its vicinity, by Rev. Jas. Millard		£29	11 3
Oxfordshire Auxiliary: Bourton, Juvenile Association, by Rev. T. Coles		2	0 0
New Mill, ditto, by Rev. D. Clarabut		14	12 0
Dunstable and Houghton Regis, Penny Association, by Mr. Chambers		4	10 0
Lynn, Collected by Miss Keed		5	12 2
Edinburgh Auxiliary Society, by Mr. H. J. Dickie		20	0 0
Ilford, Missionary Association and Subscriptions, by Rev. J. Smith		22	12 0
Berwick on Tweed, for Jamaica Schools, &c. by Mr. Clark		10	15 6
Wilts and East Somerset Auxiliary, by Benjamin Anstie, Esq.		33	7 5
Fakenham, Contributions, by Mr. Cates		2	0 0
Bessels Green, ditto, by Mr. Knott		3	8 3
Kent Auxiliary Society, balance, by Rev. W. Groser		29	10 1
Bucks Association, by Rev. P. Tyler		37	3 10
Legacy of Mrs. , late of Newark, by Mr. Mills		20	0 0
South Wales, Collected by Rev. Thomas Thomas		28	8 8
Sussex, by Rev. Eustace Carey; Brighton	18 6 6		
Lewes	20 13 0		
		38	19 6
Sheffield, balance of Contributions, by Mr. Lomax		19	9 6

Wincobank, Missionary Asociation, by Mrs. Reed		6	0	0
Western District, by Rev. Richard Horsey (with Loughwood 3l.)		50	15	0
Leiston, Missionary Box, by Mrs. Wells and Mrs. Weeks		5	0	0
Bromsgrove, Contributions, by Mr. Scroxton, jun.		18	0	0
North of England Auxiliary Society, by Rev. R. Pengilly		10	0	0
Bovey Tracey, 7l. 17s. Exeter, on account, 4l. by Rev. W. Groser		11	17	0
Alie Street, by Rev. W. Shenston: Female Auxiliary..... 10 0 0				
Sunday School..... 1 13 6				
		11	13	6
East Lane, Walworth, Female Auxiliary Society, by Rev. R. Davis		13	5	1
Wiltshire, by Rev. P. J. Saffery: viz. Salisbury..... 71 4 4				
Downton..... 7 15 0				
Shrewton..... 4 6 0				
		83	5	4
Crayford, Female Auxiliary Society, by Rev. Mr. Blakeman (one-half)		4	3	0
Collections at the Anniversary:—City Road Chapel..... 107 15 6				
Surrey Chapel..... 84 11 7				
Eagle Street..... 6 10 0				
Annual Meeting..... 143 2 6				
		341	19	7
Young Gentlemen at Mr. Box's Academy, Perceval-st. Northampton-square		2	12	6
Rushden, Northamptonshire, Collection, by Rev. J. Bean		2	17	0
Chester, Subscriptions, by Mrs. London (Sunday School 15s. 4d.)		2	10	0
Aberdeen Auxiliary Society, by Mr. W. Thomson		10	0	0
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer		176	6	10
Legacy of the late John Page, Esq. of Kennington, (Mr. Adams, Executor)		90	0	0
Tredegar (Monmouth), by Rev. Mr. Davies		11	15	2
Manchester, Subscriptions, by Rev. John Birt		25	3	0
Andover, Contributions, by Mrs. Davies		6	11	3
Produce of various ornaments, old silver, &c. by various Friends		2	1	2
Royston, Subscriptions, by Mr. John Pendered		9	0	0
Edinburgh, Sundries, remitted by Rev. C. Anderson		39	10	0
Ridgmount, Auxiliary Society, by Rev. W. Cuttriss		1	0	0
Devonshire Square, Small Subscriptions, by Mrs. Langford		3	8	6
Devonshire Square Auxiliary Society, by Mr. Millard, Treasurer		15	9	10
Church Street, Blackfriars, ditto, by Mr. Pontifex		20	14	4
Market Street, Collection at formation of Auxiliary Society, July 0		3	10	0
Rochdale, Subscriptions, by Henry Kelsall, Esq. Treasurer		14	1	0
Bristol, Auxiliary Society, on account, by Robert Leonard, Esq. Treasurer		150	0	0
Wallingford, Collection and Subscriptions, by Rev. J. Tyso		26	0	5
Aston Clinton, ditto, by Mr. Amsden		7	1	0
Produce of Needlework, by a little Girl		1	18	0
Campden Hill, Miss R. Williams's Missionary Box		2	0	0
Hebden Bridge, Contributions, by Rev. J. Jackson		2	14	2
Norwich, Auxiliary Society at St. Mary's, by Mr. James Cozens		25	2	6
Shooter's Hill, Friends, by Mr. J. Williams		1	0	0
Rugby, Female Penny Society, by Rev. E. Fall		5	0	0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. B. H. Hinton, on Acct.		30	0	0
Wantage, Contributions, by Rev. W. Glanville		2	3	6
Stepney, Collected by Miss Marks		2	0	0
Plymouth, Balance of account, by Rev. Samuel Nicholson		2	10	7
Hackney, Auxiliary Society, by J. M. Dunn, Esq.		52	0	0
Salehouse, Collection, by Rev. Mr. Boast		1	14	3
Liverpool, Auxiliary Society, by W. Rushton, Esq.—				
Mission..... 58 9 6				
Female Schools..... 2 2 0				
Translations..... 15 4 6				
Schools..... 4 4 0				
		80	0	0
Exeter, Collections, &c. by Mr. Commins		26	15	4
Kent Auxiliary: Tenterden, Collected by Miss Boreman		3	5	2
Canterbury, Subscriptions, &c. by Mr. Christian		18	18	0
Young Gentlemen at Madras House, Hackney, by Rev. Dr. Cox		1	15	0
Ipswich, by Rev. Samuel Hatch		4	4	0
Amersham, by Rev. John Statham		25	8	0
Dorman's Land, by Rev. W. Chapman		6	0	0
Henrietta-street Sunday School, by Miss ———		4	14	8

A Family of Little Boys, by Rev. Mr. Elvey	0	13	4½
Greenwich, Friends, by Mr. Tosswill	8	11	6
Produce of Missionary Box, by Mr. Blight	1	10	0
Bow, Collected by several Friends, by Dr. Newman	16	9	4
Mrs. Arnold, Bankside, for Female Education	8	17	6
Eagle Street Auxiliary, by Mr. Neale, one-third	18	0	0
Goswell Street Auxiliary Society, by Mr. John Box, two-thirds	15	3	0
Friends at Elim Chapel, Collected by Mrs. Elvey	15	10	0
Muswell Hill, Missionary Box	4	13	0
Sevenoaks, Subscriptions, Missionary Boxes, &c. by Rev. T. Shirley	50	18	2
Lion Street, Walworth, Female Association, by Mrs. Chin	60	0	0
Chatham, Ladies' Society, Zion Chapel, Clover-street, by Mr. Lewis	8	10	6
Camberwell, Female Auxiliary, by Miss Gutteridge, Treasurer	100	19	0
Baptist Free School, Took's Court, Voluntary Contrib. by Mr. Kendrick	7	17	6
Legacy of Mrs. Jane Fell, by Mr. John Fell	20	0	0
Mr. Nice, Colchester, A. S.	21	0	0
Maze Pond Auxiliary, by Mr. Beddome	38	14	2
East Norfolk Auxiliary Society, by Mr. John Cozens	93	4	3
Maze Pond, Ladies, by Mrs. Kitson, for Female Schools	15	15	0
Carter Lane, Female Auxiliary, by Mrs. Rippon, one-half	18	15	0
Northamptonshire Union, by Mr. Gotch	17	0	5
Abergavenny, by Rev. C. Evans	5	0	10
Holyhead, &c. by Rev. W. Morgan	1	18	8
NETHERLANDS Auxiliary Missionary Society, by Rev. J. Muller	200	0	0
Woolwich Auxiliary Society, by Rev. W. Bowes	31	17	8
Elgin and Morayshire Missionary Society, by Rev. N. M'Neil	5	0	0
Part of a Collection at Church-street, Blackfriars, by Rev. J. Upton	5	0	8
Whitchurch (Hants), Collection and Subscriptions, by Rev. P. Davies	10	19	3
Malmsbury, Collected by Rev. T. Martin	1	5	6
Liverpool, Collections at the Annual Meeting, by W. Rushton, Esq.	200	0	0
E. B. by the Secretary	100	0	0
Female Friend, South Devon, by Rev. E. Carey	20	0	0
Mr. Ranyard, Kingston (West India Fund)	1	1	0
J. N. Coffin, Esq.	1	1	0
Friends, by Miss Smith, Chesterfield	1	0	0
Well-wisher, with Magazines	1	0	0
S. E. C. Camberwell (Female Education in India)	1	0	0
J. G. by the Secretary .....Donation	1	1	0

WIDOW AND ORPHANS' FUND.

Profits of Leslie's "Visions of Heaven; with a Memoir of Mrs. Leslie"	68	4	0
Mrs. T. Rippon, by the Secretary	1	0	0

TO CORRESPONDENTS.

Mr. Burchell, under date of May 12, writes as follows:—"The present of fancy articles for the School, from the friends at Woolwich, we have received, which awakened in our minds feelings of the liveliest gratitude. You will please to present our thanks to these unknown friends, for this token of their interest in the Mission here."

We have been requested to state, that the parcel of fancy articles forwarded by Miss Keed, of Lynn, included contributions of work from Miss Clowes, Heacham; Miss Hardy, Miss Leete, Mr. Carr, and other friends in Lynn; and Miss Taylor, Thuxton.

Several articles of jewellery were received at Fen Court on the morning after the Annual Meeting, with the following anonymous note:—"The accompanying 'not needful' articles are inclosed to Mr. Dyer, for his disposal towards the liquidation of the debt of the Baptist Missionary Society, by an unworthy individual, who humbly trusts she knows by happy experience what it is to 'be blessed in Him' who bled and died on Calvary, and consequently ardently desires the arrival of that joyful period, when 'all nations shall call Him blessed.'"

Thanks are presented to A. B. and his friends at Hoxton, for a trunk, containing about 320 Numbers of Magazines.

A kind donation of £5 has been received for the orphan family of the late Rev. James Chater, from J. L. inclosed in a letter to the Rev. George Morley, with the Manchester post mark. The money will be handed to the trustees of the family.

Littlewood & Co., Printers, Old Bailey.